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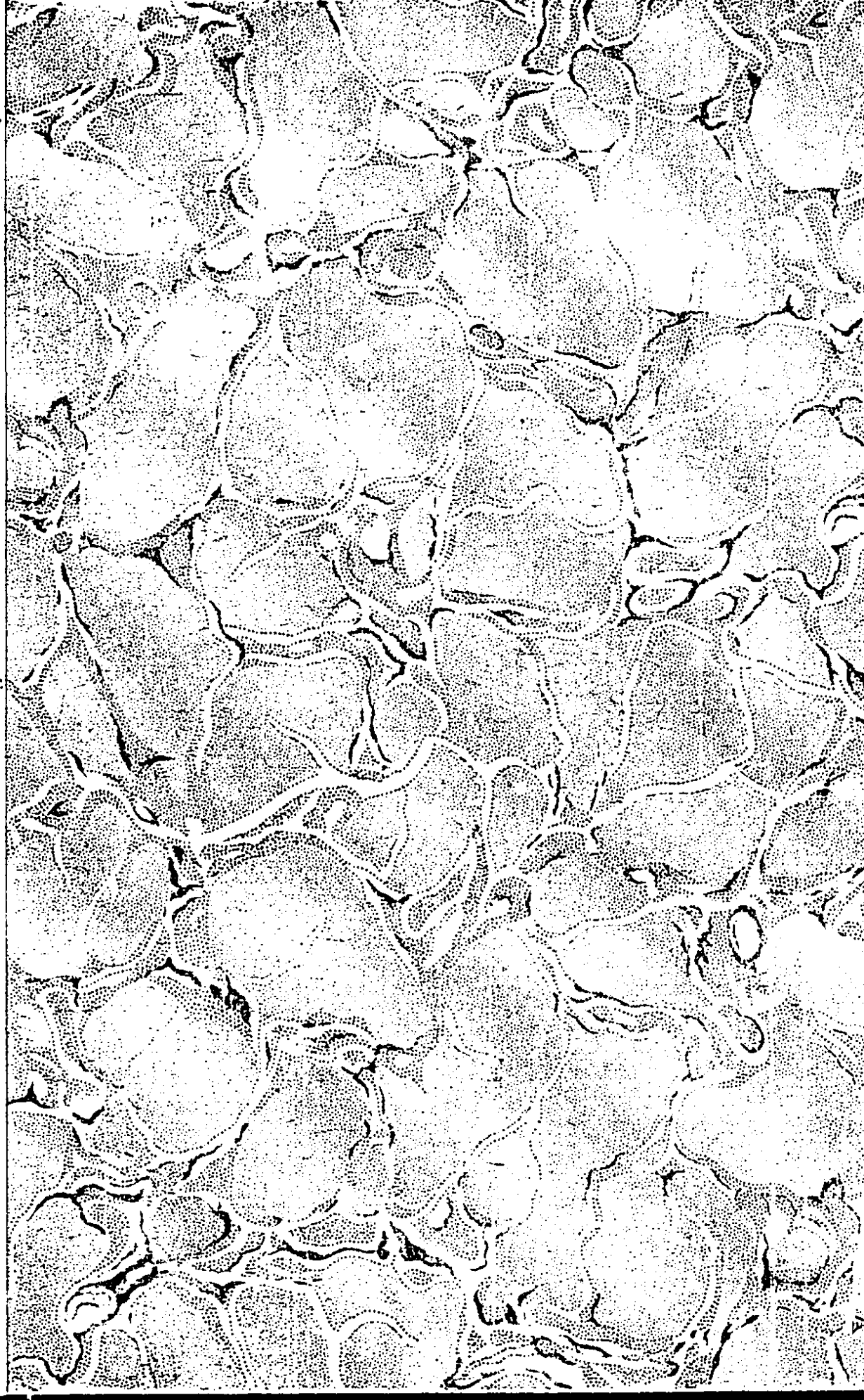

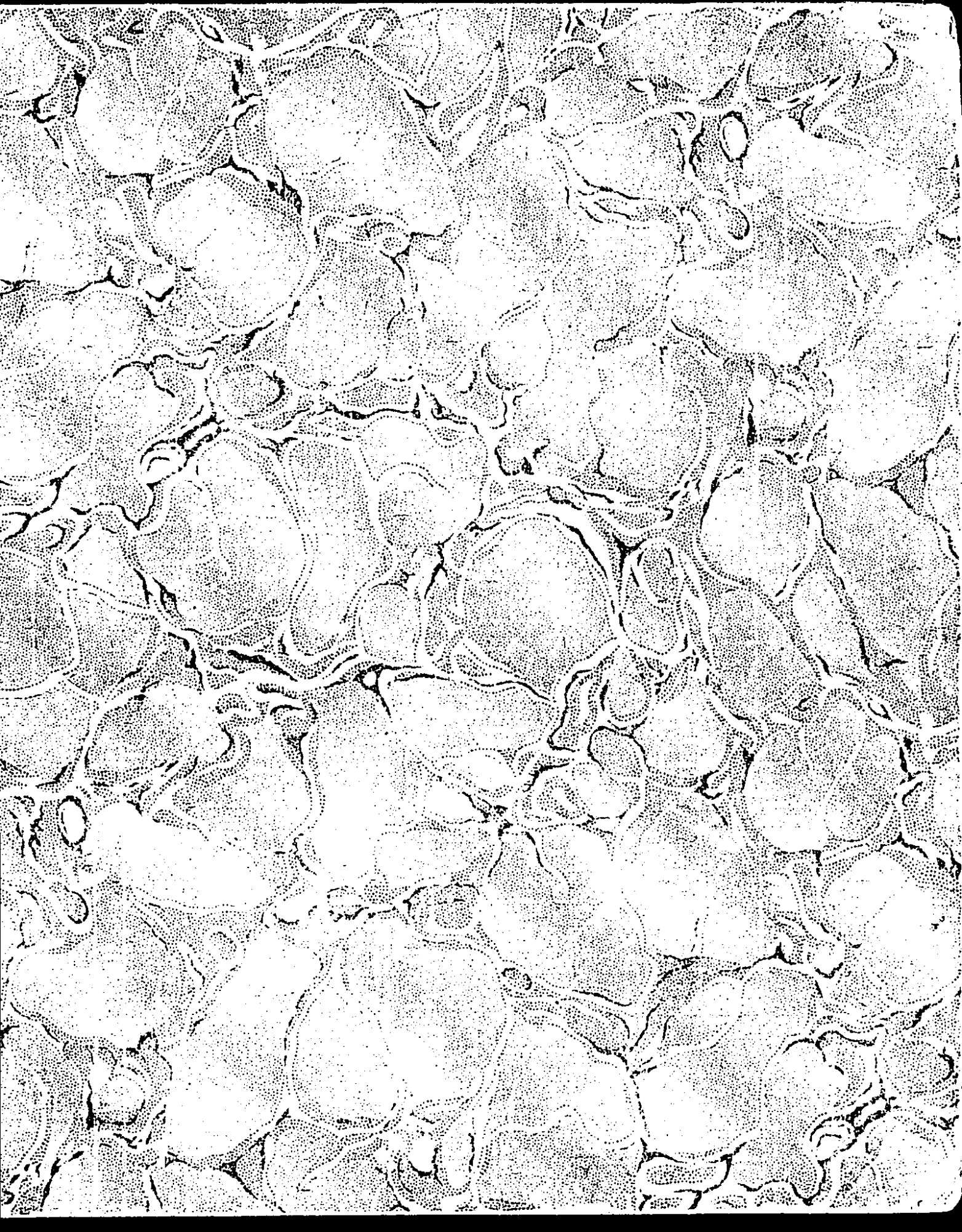

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To the Greater Glory of God

THE UNIVERSITY OF CHICAGO
LIBRARIES
CHICAGO, ILL.

THE

Church of England Zenana Missionary Society

JUBILEE SOUVENIR

1880 — 1930

LONDON:

19-21, SOUTHAMPTON STREET, FITZROY SQUARE, W.1

BV 2612
C55
1930

HER (late) MAJESTY
QUEEN ALEXANDRA.

Who showed her interest in the work of C.E.Z.M.S. by permitting the Karachi School to be called "The Queen Alexandra School," and presenting a signed photograph of herself to be hung in the Widows' work-room. She also presented portraits of King Edward and herself (then Prince and Princess of Wales) to the Alexandra School at Amritsar in 1881, and graciously accepted a bed-spread woven for her in Baranagar. The Queen Alexandra Hospital at Sukkur is also named after her.

HER (late) MAJESTY QUEEN VICTORIA.

"The noblest Lady in the land has taken a deep interest in this Zenana work, and we trust that her royal sympathy may draw the attention of thousands and ten thousands of her people to a subject, concerning which, alas! so many of them are in utter ignorance. Hear her touching message:

"'We wish it to be generally known that we sympathise with every effort made to relieve the suffering state of the women of India.'"—Extract from the Annual Sermon preached by the Right Rev. W. Pakenham Walsh, Lord Bishop of Ossory, in 1884.

H.R.H. THE (late) DUCHESS OF CONNAUGHT.

PATRONESS OF THE SOCIETY FROM 1890 to 1917—the year of her death. By her permission the C.E.Z.M.S. Hospital in Peshawar was known as "The Duchess of Connaught Hospital," until it was taken over by Government. The Duchess herself visited the Hospital twice, and presented a full-length portrait bearing her signature, to be hung in the ward.

HER MAJESTY QUEEN MARY.

Who showed great interest in the work of the Zenana Societies when visiting India in 1901—especially in the Home for Homeless Women, Calcutta, when Miss E. Malvany was presented to her. During the same year she and King George, then Duke of Cornwall and York, visited Kandy and granted a private interview to the Principal of Hillwood School, Miss Chapman. More recently, in 1924, Queen Mary accepted a gift of Carrickmacross lace made in Khamunamett and sent a most gracious letter of thanks:—"The Queen is greatly interested to hear of this Industry, and is delighted to see how beautifully the work is done, and hopes it may prosper."

932313

MY MOTHERLAND.

My mother is the land of Hind, and all her children are diamonds and rubies to me.
My heart is absorbed in these precious jewels.
Some are buried deep in rubbish heaps and some still lie hidden in earth's depths;
Some decorate Hind's princely crowns,
But all, all I long to love—I, the servant of my motherland.

I have a message I must tell out. Listen, all ye children of the Hind!
All, all is vain without Christ.
Only if He fill our heart till it o'erflow,
Only then can we understand what God means us to be and do!
'Tis Jesus Who makes the true patriot;
So I—His servant—am the servant of my motherland.

NARAYAN VAMAN TILAK.
(translated)

5.440

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SOME EARLY HOME WORKERS

Mrs. JAMES STUART.

Mr. and Mrs. James Stuart went out to Calcutta in 1852, and while there became Joint Secretaries of Calcutta Normal School. It is of special interest to remember that they went through the Indian Mutiny. On their return to England they devoted themselves whole-heartedly to the cause of Missions and were largely instrumental in founding the C.E.Z.M.S. Mrs. Stuart became Hon. Sub-Treasurer and on her retirement in 1891 she was appointed a Vice-President and helped the Society in every possible way until her death in 1915.

Miss JANE MULVANY.

From 1875 Association Secretary for I.F.N.S. Transferred to C.E.Z.M.S. in 1880 and appointed Deputation Secretary in 1881, becoming Central Association Secretary in 1885. In 1908 she became the first Home Organization Secretary.

Resigned in 1909 for health reasons and was appointed a Vice-President of the Society. Her Home Call came on the Society's birthday, April 10th, 1922.

The Rev. GEORGE TONGE, M.A.

Successor to the Rev. Gilbert Karney, M.A., the first Clerical Secretary of the Society. Previously Vicar of Sparkbrook, Birmingham, Mr. Tonge held office from 1889 to 1908. He and Mrs. Tonge were devoted to C.E.Z.M.S. and were much beloved by the Society's missionaries. Mrs. Tonge was Secretary of the Candidates Committee for some years. Dr. Fancy Butler, the first fully qualified doctor to go to India, was her sister.

Miss ANNA SMITH.

Sister to the late Chancellor P. V. Smith, LL.D (Vice-Chairman and Trustee of the Society, 1882-1887). After acting as Association Secretary for Paddington for some years she went out in 1887 to Bangalore, remaining there until 1908. On her return to England she became the first Foreign and Candidates Secretary, retiring on health grounds in 1916, when she was appointed a Vice-President of the Society. She then resumed her former work as Organizing Secretary for Paddington and carried this on until her Home Call on November 1st, 1923.

Mrs. ROSS LOWIS.

As Miss M. E. Highton she was located to the Bengal Mission in 1875, transferring to C.E.Z.M.S. in 1880 with her sister, Miss E. Highton. Her marriage to Colonel Ross Lowis took place in 1887, and on returning to England Colonel Lowis became Financial Secretary of the Society, and Mrs. Lowis joined the Committee, subsequently being appointed a Vice-President. She also acts as Local Secretary for Wimbledon Association.

1880 — 1930

Our Patronesses.

H.R.H. THE DUCHESS OF CONNAUGHT, 1880-1917.
THE HON. LADY PEEK, 1919.

Our Presidents.

HARRIET COUNTESS OF DARNLEY, 1880-1905.
THE HON. LADY PEEK, 1906-1919.

Our Chairmen.

SIR WILLIAM HILL, K.C.S.I., 1880-1886.
MAJOR-GENERAL F. I. HAIG, R.E., 1886-1888.
SIR CHARLES U. AITCHISON, K.C.S.I., C.I.E., 1889-1896.
SIR W. MACKWORTH YOUNG, K.C.S.I., C.B., 1903-1919.
MAJOR-GENERAL E. R. KENYON, C.B., C.M.G., R.E., 1919-1927.
THE RIGHT REV. BISHOP H. J. MOLONY, D.D., 1929-

Roll of Missionaries — 713 — during the 50 years

FOREWORD

This small souvenir of the Society's fifty years of work makes no pretence at being a comprehensive survey. The names of many workers are of necessity omitted, and it has not been possible to obtain the portraits of some who might have otherwise been included. The Home side of the work, important as it is, has been but barely touched on. The souvenir is, in short, but a token of remembrance of the good hand of our God upon us in the past, and it is sent out with the prayer that this remembrance may provide inspiration and stimulus for the future.

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JUBILEE GREETINGS

From the ARCHBISHOP OF CANTERBURY.

LAMBETH PALACE, S.E.1.

For fifty years the Church of England Zenana Missionary Society has been doing a quite invaluable work among the women of India, and it has extended its labours more recently to China and Singapore.

Of recent years the conscience both of this country and of India itself has been stirred by the position of Indian women and girls, and I am sure that if the work which the C.E.Z.M.S. has done among them—medical, educational, and spiritual—were more fully known it would find many most ready and willing to help it.

I most cordially commend the steadfast and devoted work of this Society to the prayers and support of Church people in England, especially in this its Jubilee year.

Cosmo Cantuar:

From the ARCHBISHOP OF YORK.

BISHOPTHORPE, YORK.

The Jubilee of the C.E.Z.M.S. is an event of real importance in the wider life of the Church. Without such work as this Society has carried on in India, Ceylon, China and Singapore, the evangelization of these regions would be greatly retarded and might even find itself confronted with insuperable obstacles.

The influence of women is plainly a vital factor in the conversion of any people, and this Society has done for the whole Church an invaluable work at that vital point.

William Ebor:

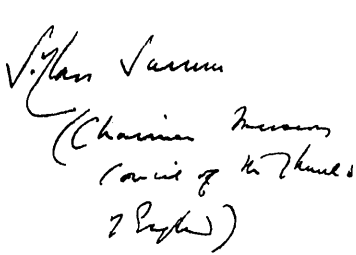
JUBILEE GREETINGS.

From the BISHOP OF SALISBURY.

THE PALACE, SALISBURY.

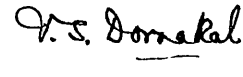
"I write one line to congratulate you and your Society on your fifty years of work. There is no work among all our Missionary activities more urgently needed than the work of our ladies in the Zenanas of India.

Yours sincerely,



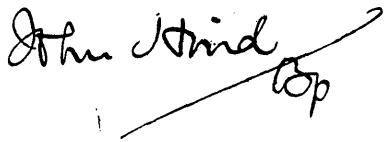
A CABLE FROM THE BISHOP OF DORNAKAL.

Thank God for 50 years' witness. India needs rural advance.



From THE BISHOP IN FUKIEN, CHINA.

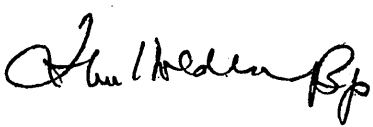
May all that the Society has accomplished, by the blessing of God, during the first fifty years of its existence, stimulate the Church at home to increased effort and sacrifice on behalf of India's women and China's daughters. Increased effort and sacrifice must mean increased blessing too.



JUBILEE GREETINGS.

From the BISHOP IN KWANGSI-HUNAN, CHINA.

The Church of England Zenana Missionary Society will be had in affectionate remembrance in many Eastern cities this Jubilee year, and not least in Kwangsi-Hunan. The debt this Diocese owes to the Society it is difficult, if not impossible, to assess. To serve with its courageous and self-sacrificing missionaries at such a time as this in China is indeed an honour. The funds necessary for the work possible have never been denied. But what has been of even greater moment and value to those at the front is the Society's ready and broad-minded sympathy with the indigenous Churches as they seek to solve the problems created by a quickly-changing East, and so make possible the achievement of the Society's aim—to bring the women and girls of its wide field into living touch with Christ. May God increasingly bless and use the Society in its work, than which no more important exists in the world to-day—that of giving their rightful place in the life and liberty of the Gospel to India's women and China's daughters.



From THE GENERAL COMMITTEE OF THE C.M.S.

February, 1930.

The Committee of the Church Missionary Society recall with glad thanksgiving to GOD the half century of close and uninterrupted fellowship in the work of Christ which has bound the C.M.S. and the Church of England Zenana Missionary Society since its inauguration just fifty years ago.

From the time of its founding as an Anglican Society, it has shared with C.M.S. in the work of evangelization in many parts of India and subsequently of China, taking responsibility for carrying the Gospel message to the women and girls in areas where the men were being reached by missionaries of the C.M.S. In the mission field the two Societies have not only shared the same local secretaries, but have also in some cases achieved practically complete unification both in counsel and executive administration in respect of the whole of their work. The missionaries of both Societies have shared one another's experiences whether in danger, in death and martydom, or in joyful success and progress as they have pressed forward together to make known the Gospel of Christ overseas.

The C.M.S. Committee recall the happy relationship which has always existed between the Committee and officials of the two Societies at home. They congratulate the sister Society on being able to celebrate its Jubilee by entering for the first time on permanent headquarters of its own. In wishing the C.E.Z.M.S. GOD'S rich endowment for all its further work in the days to come, they pray that the links which bind the two Societies may never be severed, and that together they may be greatly used of God in building up the Body of Christ to strong and independent life in the lands of their common service.

A HYMN OF JUBILEE

Tune : "We plough the fields."

O GOD of our Salvation,
  Our hearts to Thee we raise
In lowly adoration,
  In wonder, love and praise.
We bless Thee for Thy wisdom,
  Thy love for all mankind,
The love that sent a Saviour
  All hearts to Thee to bind.

  GOD of our Salvation,
  From age to age the same,
  Our hearts we raise in joyful praise,
    We glorify Thy Name.

This day we come to thank Thee
  For fifty fruitful years
Of service for Thy Kingdom,
  Mid doubts and hopes and fears,
For those who long have laboured
  With hearts and minds and hands,
To save their suffering sisters
  Who pine in Eastern lands.

And here we would remember,
  In gratitude to Thee,
Those who their task have ended
  And now Thy glory see.
We bless Thee for their courage,
  Their faith in Thee, their Lord,
Their patience and endurance,
  Their gift of love outpoured.

But most of all we thank Thee
  For each sin-laden soul
Who, through Thy Spirit's moving,
  At length has been made whole.
For those who, having found Thee,
  Toil on, Thy Church to build,
And search for other lost ones,
  Until Thy House be filled.

For healing of the body,
  For each illumined mind,
For speaking to Thy deaf ones,
  For leading of the blind,
For tending of Thy children,
  For persecution braved,
For lives with new-found purpose,
  For all whom Christ has saved.

For those who in the home-land
  Have helped in many ways,
For every gift and service,
  We yield Thee hearty praise,
For prayers, which Thou hast answered,
  For victories yet to be,
Receive, we humbly pray Thee,
  Our song of Jubilee.

  Father, Son and Spirit,
  Triune, triumphant Lord,
  In every clime, throughout all time,
    Be Thy great Name adored. AMEN.

A.J.M.

MORE JUBILEE GREETINGS

From THE RIGHT HON. LORD IRWIN, P.C., G.C.S.I., G.C.I.E.,

Viceroy of India.

GARROWBY,
BUCKTHORPE,
YORK.

I am very glad to send you my warmest good wishes on the occasion of your Jubilee.

Lady Irwin and I have seen much of the splendid work which the Zenana Missionary Society is doing in India for women and girls, and we are full of admiration for the devoted service of your workers under most difficult conditions, and often in great loneliness.

I hope that the Jubilee Thank-offering will enable you not only to carry on your present efforts, but will make it possible steadily to extend your good work.

Believe me,

Yours very truly,

Irwin

From THE RIGHT HON. THE EARL OF LYTTON, P.C., G.C.S.I., G.C.I.E.

KNEBWORTH HOUSE,
KNEBWORTH.

I am interested to hear that the Church of England Zenana Missionary Society is celebrating its Jubilee this year. I send you my hearty congratulations on this interesting event and my best wishes for the continued success of your noble work. During my five years in India, I frequently came across the work of your Society and formed a very high opinion of its value. I have the greatest admiration for the self-sacrificing spirit in which your members work.

Believe me,

Yours very truly,

Lytton

MORE JUBILEE GREETINGS.

From H. E. LADY EVELYN GOSCHEN.

25, RUTLAND GATE,
S.W.7.

With great pleasure I write a line of appreciation of the work of the Church of England Zenana Missionary Society. I have seen a good deal of the result of its influence in India and can testify to the good done.

Yours very truly,

Evelyn Goschen

From H.E. LADY STANLEY.

QUEEN'S HOUSE,
COLOMBO, CEYLON.

I am very glad to send my good wishes to the Church of England Zenana Mission Society on the occasion of its Jubilee.

In Ceylon there is much evidence of the great work accomplished by the Society. I should like to refer particularly to the School for the Deaf and Blind at Mount Lavinia and to Hillwood School in Kandy. Each in its own way reflects those ideals of faith and service that inspire the work of the Mission and make of it a shining light in many a dark place. I hope indeed this work may prosper and bring its healing qualities of soul and body to an ever-increasing number.

Reuera Stanley.

From LADY SIMON.

FRITWELL MANOR,
BANBURY,
OXON.

Nothing interested me more in my recent visit to the East than the splendid work that is being done, often in the face of many handicaps and difficulties, by medical missionaries who have devoted their lives to the help of the women and children of India.

The ideal of service cannot be better enshrined than in practical effort given ungrudgingly and without ostentation, for the help of the weak, the innocent and the suffering.

Only those who have been through the wards of hospitals such as this Zenana Missionary Society maintains and staffs in India can appreciate to the full how great is the need for this service and how devotedly it is given. But everyone who remembers how much it means to our own homes to be able to count on good nursing and wise treatment for the sick, ought to feel both pride and sympathy when they think of the lives of English women dedicated to nursing their Indian sisters. And one of the best things about it is that the Society is training Indian nurses and Indian midwives to serve their own fellow-countrywomen and to take up a medical career in their own land.

Kathleen Simon

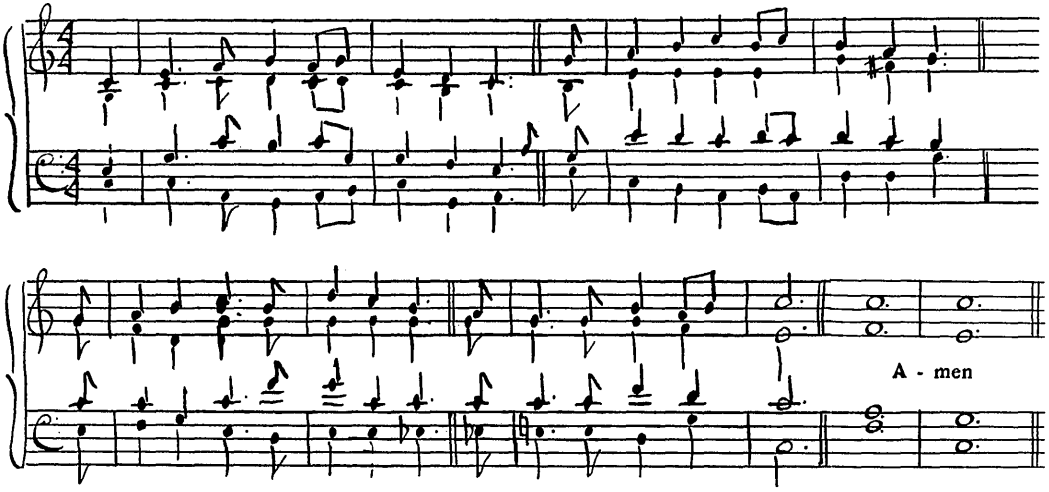
A JUBILEE HYMN

Words by the Rev. A. J. TRELOAR, B.D.,
Vicar of Stansted Abbotts, Herts.

Tune : Fitzroy.

A. M. Robinson.
M. Linnell, L.R.A.M.

Brightly.



1 We yield Thee thanks, O Lord, to-day
For countless mercies by the way,
For work to do, for words to say—
We yield Thee thanks, O Lord.

2 For all the love of fifty years,
For guidance covering all our fears;
E'en for the conflicts and the tears—
We yield Thee thanks, O Lord.

3 For every messenger of Thine
Who heard the call of love Divine,
And hearing, said, "Thy will is mine"—
We yield Thee thanks, O Lord.

4 They clasped Thy hand and venture made,
And at Thy feet their talents laid
Sometimes with life the offering paid:
For these we thank Thee, Lord.

5 For Christlike homes 'neath Eastern skies,
For sacred prayers and melodies,
For noble lives of sacrifice—
We yield Thee thanks, O Lord.

6 And we would thank Thee, Lord, not least
For all the women of the East
Who now partake the Gospel Feast
For these we thank Thee, Lord.

7 And while we praise Thee, and adore,
Thy gracious aid we still implore
For all the future holds in store—
And crown Thee King, O Lord. AMEN.

SOME OF THE MARTYRS OF KUCHENG, 1895

Miss FLORA L. STEWART
(1892-1895).

Daughter of the Rev. J. W. Stewart, Rector of Little Stukeley, Hants. She was led to offer for service in China through Mrs. Robert Stewart, and after training at The Willows was located to Kucheng (Kutien).

Miss HESSIE NEWCOMBE
(1886-1895).

One of four sisters who worked in Foochow and Kucheng for many years. Hessie was in charge of the Girls' Boarding School at Kucheng until her martyrdom. The "Hessie Newcombe Memorial School for Girls" was opened by her sister in Shanyang in 1898.

Miss ELSIE MARSHALL
(1892-1895).

Youngest daughter of the late Rev. Canon Marshall of St. John's, Blackheath. She was led to offer for service in China through the Rev. R. W. Stewart, and went out in 1892, being located to Kucheng.

The Rev. ROBERT and Mrs. STEWART.

C.M.S. missionaries in Foochow from 1876 to 1895. It was through their influence that C.E.Z.M.S. started work in China in 1883, and many C.E.Z.M.S. missionaries received their call to missionary service from the lips of either Mr. or Mrs. Stewart. The building of "The Olives," in Foochow, as a C.E.Z.M.S. Missionaries' Home was also due to their initiative. Mr. Stewart acted as Corresponding Secretary for C.E.Z.M.S. until his martyrdom in 1895.

Miss M. A. C. GORDON (1892-1895).—(Photograph unobtainable). She was a native of Queensland, Australia, and went out in 1892, being located to the Pingnang District. She was supported by Australia during her short missiosary career.

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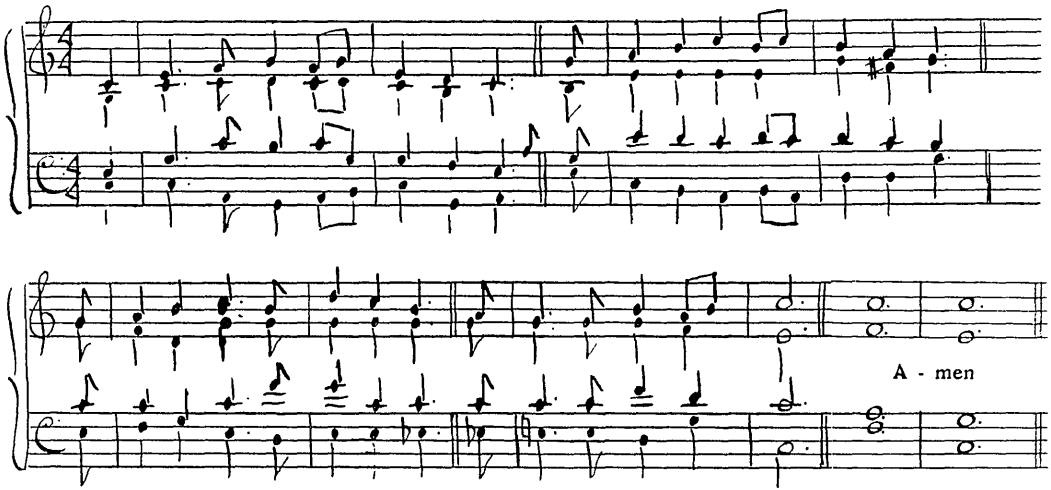
Tune : Fitzroy.

A. M. Robinson.
M. Linnell, L.R.A.M.

Brightly.



1 We yield Thee thanks, O Lord, to-day
For countless mercies by the way,
For work to do, for words to say—
We yield Thee thanks, O Lord.

2 For all the love of fifty years,
For guidance covering all our fears;
E'en for the conflicts and the tears—
We yield Thee thanks, O Lord.

3 For every messenger of Thine
Who heard the call of love Divine,
And hearing, said, "Thy will is mine"—
We yield Thee thanks, O Lord.

4 They clasped Thy hand and venture made,
And at Thy feet their talents laid
Sometimes with life the offering paid:
For these we thank Thee, Lord.

5 For Christlike homes 'neath Eastern skies
For sacred prayers and melodies,
For noble lives of sacrifice—
We yield Thee thanks, O Lord.

6 And we would thank Thee, Lord, not lea
For all the women of the East
Who now partake the Gospel Feast
For these we thank Thee, Lord.

7 And while we praise Thee, and adore,
Thy gracious aid we still implore
For all the future holds in store—
And crown Thee King, O Lord. AMEN.

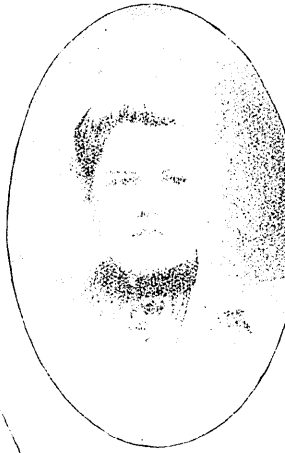
SOME OF THE MARTYRS OF KUCHENG, 1895

Miss FLORA L. STEWART
(1892-1895).

Daughter of the Rev. J. W. Stewart, Rector of Little Stukeley, Hants. She was led to offer for service in China through Mrs. Robert Stewart, and after training at The Willows was located to Kucheng (Kutien).

Miss HESSIE NEWCOMBE
(1886-1895).

One of four sisters who worked in Foochow and Kucheng for many years. Hessie was in charge of the Girls' Boarding School at Kucheng until her martyrdom. The "Hessie Newcombe Memorial School for Girls" was opened by her sister in Shanyang in 1898.



Miss ELSIE MARSHALL
(1892-1895).

Youngest daughter of the late Rev. Canon Marshall of St. John's, Blackheath. She was led to offer for service in China through the Rev. R. W. Stewart, and went out in 1892, being located to Kucheng.

The Rev. ROBERT and Mrs. STEWART.

C.M.S. missionaries in Foochow from 1876 to 1895. It was through their influence that C.E.Z.M.S. started work in China in 1883, and many C.E.Z.M.S. missionaries received their call to missionary service from the lips of either Mr. or Mrs. Stewart. The building of "The Olives," in Foochow, as a C.E.Z.M.S. Missionaries' Home was also due to their initiative. Mr. Stewart acted as Corresponding Secretary for C.E.Z.M.S. until his martyrdom in 1895.

Miss M. A. C. GORDON (1892-1895). (Photograph unobtainable). She was a native of Queensland, Australia, and went out in 1892, being located to the Pingnang District. She was supported by Australia during her short missionary career.

SOME OF THE ORIGINAL MISSIONARIES OF THE SOCIETY

All of whom transferred to C.E.Z.M.S. in 1880.

Miss C. TUCKER (1875-1893). Better known as "A.L.O.E.," the well-known author, who did devoted work in the Punjab for 18 years, with Batala as her station. She died in Amritsar in 1893, and her memory is fragrant to this day.

Miss S. S. HEWLETT (1879-1908). Worked at Amritsar, Punjab, and built up the foundations of the medical work which now centres in St. Catherine's Hospital, and from which many other hospitals have sprung.

Miss A. M. BLANDFORD (1862-1905). Miss Blandford took up work in Trivandrum, in 1863. At the invitation of the royal family of Travancore, she opened and built up the wonderful Fort School for girls.

Miss E. MULVANY (1876-1914). One of the best-known names in the history of the C.E.Z.M.S. Miss Editha went to Calcutta first, and later worked in Burdwan. She founded the Mulvany Home for Homeless Women in 1899.

Miss ELISE HAITZ (1877-1901). Originally stationed at Mirat, she became later the pioneer missionary of C.E.Z.M.S. work in Bhagalpur, where Dr. Fanny Butler worked with her for a few years.

Miss E. BRANCH (1875-1901). Pioneer missionary for women's work at Jubbulpore and founder also of the Orphanage at Katni-Marwara, after the famine of 1896. She was the first missionary of the Society to gain the K.-i-H. Medal (1901)

Miss F. GOOD (1871-1903). Pioneer worker at Barrackpur. The Converts' Home, which did work for many years until the Industrial Home at Baranagar took its place.

Miss E. CLAY (1876-1896). Pioneer missionary in village itineration in the Punjab, and founder of a chain of village mission stations.

Miss E. WAUTON (1872-1912). Opened the first Widows' Industrial Home and Class in Amritsar in 1883. It was due to her initiative that the C.E.Z.M.S. Indian Widows' Union was started.

Miss J. R. BRANDON (1875-1905). One of three sisters who did splendid pioneer work in Masulipatam. Zenana work was undertaken from 1875, but educational work was not allowed till 1881, when seven schools were opened.

A RETROSPECT AND A LOOK FORWARD

Fifty years ago, on April 10th, 1880, the Church of England Zenana Missionary Society came into being as a separate organization, although the work itself dates back some half a century earlier.*

"The time had come," wrote Mrs. Weitbrecht, in 1880, in the Prefatory Number of *India's Women*, "when the majority of our working committee and others felt themselves constrained by circumstances to take a decided Church of England standpoint, and seeing that a main part of our supporters gave us their help, under the impression that they were sustaining a Church of England Society, we only did them and ourselves justice by this course."

No break occurred in the continuity of the work abroad as a result of the change of organization at home; the thirty-two missionaries† who transferred to the C.E.Z.M.S. were the bridge between the old and the new, and the sphere of work handed over to the "new" Society was simply a part of the whole. Of the sixteen original stations,‡ all but three—Agurparah, Chinsurah, and Meerut—still have resident C.E.Z.M.S. missionaries.

The importance of the work for which these ladies made themselves responsible was fully recognised in missionary circles.

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"But there is yet another aspect of this remarkable fact, that more immediately concerns us as women; the special conditions peculiar to *womanhood* in India—not only from her false religion, but from the singular way in which that false religion affects social habits, and has moulded the entire constitution of Hindu society. Not to go into detail, but just to glance at the actual facts, we may reiterate the oft-repeated truth, that 'the daughters of India are unwelcomed at their

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Miss Hoernle.
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Miss Pigeon.
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‡ Footnote.—Calcutta, Barrackpore, Agurparah, Chinsurah, Krishnagar, Jubbulpore, Meerut, Amritsar, Batala, Madras, Masulipatam, Trivandrum, Palamcottah, Peshawar, Burdwan, and Karachi.

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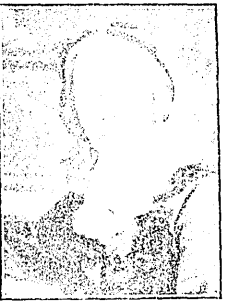

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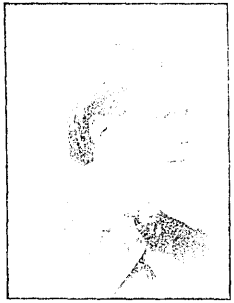

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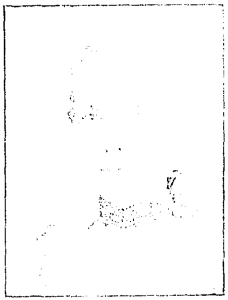
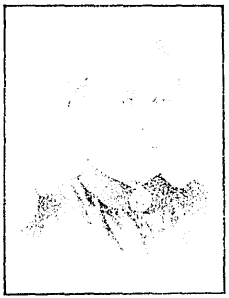


Miss E. BRANDRETH [illegible]
[illegible] Lady Superintendent of the Lady Dufferin Hospital, Calcutta, and later Superintendent of the Mission Hospital, Bareilly. She was [illegible] Hospital.



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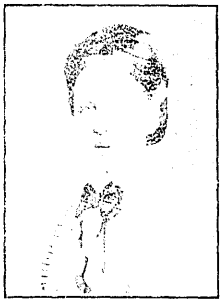

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birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented at their death.'

"What a picture! We try in vain to conceive the misery incident on such a condition of society! It is to alleviate that misery, as God may enable us and bless our efforts, and to deliver our sisters out of it, that we Englishwomen are called and selected in the providence of God—a wondrous honour truly, but an honour to which, as we have before hinted, a responsibility of the deepest solemnity is attached."

In the early days of zenana missions few but missionaries knew the true picture of an Indian woman's life—"cribbed, cabined and confined"—surrounded by a solid wall of man's indifference to and disbelief in their need of spiritual and mental food; suffering the cruel bondage of child marriage or widowhood, *purdah* existence, illiteracy and complete subjugation to the superstitions and exactions of Hinduism or the hopeless creed of Mohammedanism.

To-day, because the Indian woman is no longer voiceless, the world is learning what missionaries and their supporters have known for a century, and the remarkable movement among Indian women during recent years, having its roots undoubtedly in the zenana work of pioneer days, is stirring up the deeps of ages and making progress towards a happier state of affairs more and more rapid. From all our missionaries comes the same cry: "We are unable to cope with the opportunities offered—send us more workers."

Many things have happened during the life-time of the Society—world-wide political upheaval, the growth of literacy in the East and the resultant educational expansion, the awakening of the national conscience of India on various questions affecting women and children, the inauguration of the "Women's Movement," and, most recently, after years of struggle, the passing of the Child Marriage Act—but through all, our work has gone quietly on, hampered only, alas, from time to time by lack of the recruits and funds necessary to enable us to enter the new spheres of work opened up to us on every hand.

Of the EVANGELISTIC work alone a volume might be written.

"Twenty-five years ago," wrote a veteran man missionary in 1880, "this work now going on in Indian zenanas would have been considered by us who were then working in the field simply an impossibility, but with God all things are possible."

"The joy of entering each new zenana in those days," wrote another missionary, "might be compared to that experienced when converts come out in later years."

Every early number of *India's Women* is packed with stories and incidents, a few of which can be followed up from year to year until life histories are built up. Many who gave their hearts to Christ as little brides or widows in the zenanas, and, possibly after much tribulation, were able to confess His Name publicly, have

proved the reality of their love for Him by lives of service to their own sisters, as evangelists, teachers, doctors or nurses—some in charge of C.E.Z.M.S. stations, as full missionaries of the Society.

* * * *

Very early in the life of the Society new opportunities opened up on every side. In the Punjab, for instance, the children of the men and women who had come into the Church during the early mass movements needed visiting and "building up"—and ITINERANT WORK was developed. The result was that new stations were founded, and new recruits appealed for, until in 1890, the Society's tenth year, it was responsible for 43 stations, and possessed a roll of 125 missionaries.

When only three years of age, the call to extend its frontiers came to the Society. The Committee of the Church Missionary Society appealed for a missionary for CHINA:—"To assist Mrs. Stewart in the very important work she has in hand in training and superintending native Biblewomen, and in visiting Chinese ladies of position . . . .

"We have strong confidence that if you will accede to our request, and announce your readiness to take up work in Foochow, provided funds for the purpose are forthcoming, you would receive a response which would indicate how lively an interest in the vast Empire of China exists in England, not only amongst your present supporters, but amongst many who, were this particular field taken up by you, would at once become your supporters."

The C.E.Z.M.S. Committee took up the challenge and appealed to the country, with the happy result that in 1883 Miss Gough, the daughter of a C.M.S. missionary in Ningpo, joined Mrs. Stewart in Foochow.

In response to further appeals made by Mrs. Ahok, who visited England with Mrs. Stewart in 1890, the need of more recruits for China was realised, and five years later 28 C.E.Z.M.S. missionaries were working in the diocese of Fukien in close co-operation with C.M.S.

In 1895 four of these—Miss H. Newcombe, Miss Lucy Stewart, Miss Elsie Marshall, and Miss Anna Gordon, lost their lives in the Vegetarian Risings, when C.M.S. also suffered severely.

Far from preventing the work from going forward, this tragic event called forth fresh enthusiasm and more offers of service for China.

In 1915, at the invitation of Bishop Bannister, the Society took up work in the diocese of Kwangsi-Hunan.

In both dioceses our missionaries are still at work and find that, in spite of the chaotic state of China during the last few years, the opportunities for direct evangelistic work are more numerous than ever before.

* * * *

Well established EDUCATIONAL WORK was handed over to the Society in 1880—the Normal School, Calcutta—affectionately called "The Cradle of

the C.E.Z.M.S."—the Fort School at Trivandrum, the Alexandra School at Amritsar (now C.M.S.), and many larger or smaller schools, embracing children of many castes.

It was the Kandyan chiefs' appeal for education for their daughters, who would eventually become the wives that called the C.E.Z.M.S. to undertake work in CEYLON in 1889. Miss Bellerby, whose name will ever be remembered in this connection, was sent out with Miss James to open the Clarence Memorial School for Girls (now called Hillwood), and since those days solid educational work both in Kandy and Gampola has developed, and is constantly enlarging its borders.

In 1900 the Chinese Girls' School in SINGAPORE, founded in 1843, was taken over, the then Principal, Miss Gage Brown, becoming a missionary of the Society.

To-day, the educational work of the Society in India and China, as well as in Ceylon and Singapore, is of important dimensions and exerts incalculable influence on the young lives with which it comes in contact, moulding them spiritually, morally, intellectually and physically.

Gradually, too, the East, as a whole, is coming to realise what its advanced few have known for years past; that to educate half a nation—its boys and men—is almost more disastrous than to give no education at all, and the cry for girls' schools and for higher education for girls is everywhere heard.

India has recently been made responsible for the management of her own educational system, but she will need the help of her European brothers and sisters for years to come; and so long as Hindus and Moslems are willing to send their children to schools giving Christian education, so long ought we to put our whole strength into the task of bringing Christ to the youth of India.

It is largely because C.E.Z.M.S. and kindred Societies have stressed the importance of encouraging likely girls to train as certificated teachers, that the educational advance of to-day has been made possible, and it is a matter of great interest and encouragement to know that the large majority of Government inspectresses of schools are Christian women—many of them widows who received their education and their inspiration to service in Mission schools, and who would otherwise have had no opportunity of leading useful, happy lives.

The future of the Mission School in China is in the balance, and wherever possible the Chinese Church itself is taking over the responsibility, but very much still remains for the missionary to do, as the Society's great boarding schools in Foochow, Kutien, and elsewhere testify.

* * * *

The MEDICAL WORK taken in hand by the Society in 1880, was represented by Miss Hewlett (Amritsar), who had had some medical training. The need for fully trained doctors, however, was urgent, and Dr. Fanny Butler, the first European woman doctor to land in India, went out under the C.E.Z.M.S. in 1880.

Since those early days a long line of women doctors has made honourable medical history in India and China, as our twenty-three hospitals and twenty-seven dispensaries can testify.

What these have meant in the alleviation of suffering among women and children, in the training of Indian and Chinese nurses and mid-wives, it is impossible to estimate. In India and Ceylon, Government hospitals for women have doubled and trebled in number, but even so the vast majority of Eastern women are out of touch with up-to-date medical aid, and it is a matter of great regret when Mission hospitals are closed for lack of staff funds, especially in view of the fact that the mission hospital has one great advantage over the secular hospital—inasmuch as it caters for the spiritual as well as for the merely physical healing of the patients.

* * * *

Work among the BLIND was started in Amritsar in 1887 by Miss Hewlett and Miss Annie Sharp, and ten years later the tragic condition of DEAF-MUTE children was forced upon the attention of Miss Swainson. There could be no doubt that the hand of God was working in this matter, and although at first Miss Swainson felt loath to undertake the responsibility of such work, even on the small scale she had originally planned, she could not but realise in the pressure brought to bear from many quarters—from Government officials, from other Missions and from private sources—that this was the life work her Master was wishing her to undertake, and in 1897 the first small school of some nine or ten children was started.

From these early beginnings have grown the Schools for the Deaf at Palamcottah and Madras, for the Blind at Rajpur (transferred from Amritsar, and now supported privately), and for the Deaf and Blind at Mount Lavinia, Ceylon. In China, too, the Society has two centres of work for the Blind—one in Foochow and another in Kienning.

In these special schools, hundreds of boys and girls, some now young men and women, constituting in themselves a fresh problem—grow up as members of large, happy families, and become self-respecting members, not only of these earthly families, but also, in many cases, "children of God—members of Christ—heirs of the Kingdom."

* * * *

Another outcome of this many-sided work is the INDUSTRIAL MISSION. As converts, the natural fruit of evangelism, increased new problems evolved.

Great difficulties met the women who longed for Baptism, and the taking of that crucial step was often followed by heart-break and social ostracism to both the converts and their families—the former outcasted, cursed and deprived of worldly goods, the latter left to bear the scorn of their fellows and the fear of offended gods.

Only as it was proved impossible for these women to return to their own homes after Baptism, was the

responsibility of receiving and safeguarding them accepted; and it must be remembered that it is heathenism, and not Christianity, which made such conditions inevitable. The newly-baptised mother or wife might be willing and anxious to go back to her home and duties and there take up her cross and follow Christ, but only very seldom would her home folk allow it.

The problem of the convert women, then, fell heavily on the Missions. On the one hand it was impossible to leave them to starve; on the other it was equally impossible to encourage them to lead idle lives.

The natural solution of this problem was to find suitable methods of self-support. Some were capable of being trained as Biblewomen and teachers, and most of the wonderful band of Biblewomen to whom India to-day owes an incalculable debt, came to be trained in this way.

But there were many others who were not suited for such training. How were they to be taught to support themselves and their children? Industrial work provided an answer to that question. Various missionaries experimented on different lines—mat-making here, weaving there, lace or embroidery somewhere else—and in this way it has come about that many of our stations have large industrial departments, where, beyond the supplying of bodily needs, an object lesson in applied Christianity is daily given to all who came in contact with the work.

* * * *

So, down the years, the work, as a "tree planted by the waterside," has grown in strength and stature, spreading out branches in all directions. Its leaves have not withered, for it has been deep rooted in prayer, and its growth has been encouraged by painstaking and persevering care and effort.

Fifty years ago the C.E.Z.M.S. commenced its existence as a separate Society, with a roll of 32 European missionaries at work in 16 stations.

To-day it has 68 stations, each with a developed scheme of work, evangelistic, medical or educational; each with its out-stations, its itinerating centres or village dispensaries. There are 202 missionaries, of whom 10 are Indian; and there are also 38 Indian or Sinhalese assistant missionaries.

At a low estimate other Indian and Chinese fellow-workers—Biblewomen, teachers, matrons, hospital nurses—number some 1,200, without taking into account many helpers whose names do not appear in the official records.

These numbers represent actual Christian workers in C.E.Z.M.S. ranks only. How many more are there who have, through our missionaries' endeavours, definitely identified themselves, by baptism, with the Christian Church? But the Society's sphere of influence is represented by a still larger circle—the circumference of which is known only to Him "from Whom no secrets are hid"—secret believers or earnest enquirers, whose lives are being moulded more or less by the teaching of Christianity.

The Church in India and China is in truth a living fact, a Body healthy and virile, a force whose influence is daily extending. In the enlarging and building up of this Church the C.E.Z.M.S. has been allowed to make —alongside the work of other Societies—its own special contribution.

Truly in this our Jubilee Year we can look back and say: "The Lord hath done great things for us, whereof we are glad."

But we may not "stand gazing." We cannot live on the past, though we may gain inspiration from it.

There is great work still to do, and workers grow old in the work. Faithful missionaries and devoted home workers have set a standard which is very high. Are we, the workers of to-day, going to fail in the trust passed on to us?

The cry is urgent because the need is as great as ever before—possibly as never before. It comes as a challenge to educated, consecrated youth. "Who then is willing to consecrate [her] service this day unto the Lord?"

* * * *

Those of us who need encouragement—and who does not?—might do well to "pause and consider" what is involved in the history of a missionary society—history often unrecorded on earth, but written in the annals of Heaven, and one day to be revealed. What happy prospects of absorbing research do those annals promise! Lyrics, we shall find, so beautiful and up-soaring that the listening heart must join in the strains; and thrilling biographies of those "living stones" who, through much tribulation, have gone to the building of the "Temple not made with hands."

Surely, surely, those annals will place in our hands the key to many an apparently insoluble problem, and with praise-filled hearts we shall realise many wonders: the guarded flame in the heart of a little child, forced into a life of shame because Satan still rules in the hearts of men: the glorious answers of a tender Father to the half-breathed prayer of the oppressed widow, or to the longing sigh of the disillusioned girl-wife, remembering, in surroundings that might well stifle memory, the hymn and prayer learnt in the mission school in childhood days: the thousandfold return given by the King to all who have striven and suffered for His sake.

What more in compensation could the most self-sacrificing of His servants need than the realization of the right to claim even one thousandth part of a share in these fulfilments? With what joy shall we find ourselves among that "great multitude which no man can number" and mingle our voices with theirs in the eternal song of praise!

"Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation, and hast made us unto our God kings and priests . . . Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

AWARDS MADE TO MISSIONARIES
of the
CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

Award	Name	Station	Date
Kaiser-i-Hind (Gold)	Miss C. F. Ling	Ootacamund ...	1912
,, ,, ,, ...	Dr. Mary Longmire	Khammamett ...	1930
,, ,, (Silver)	Miss E. Branch	Jubbulpore ...	1901
,, ,, ,, ...	Dr. Eleanor Mitcheson	Peshawar ...	1903
,, ,, ,, ...	Miss S. S. Hewlett	Amritsar ...	1907
,, ,, ,, ...	Miss A. J. Askwith	Palamcottah ...	1907
,, ,, ,, ...	Miss E. Dawe	Ratnapur ...	1909
,, ,, ,, ...	Miss F. Swainson	Palamcottah ...	1910
,, ,, ,, (& Bar)	Miss J. A. Evans	Baranagar ...	1912, 1925
,, ,, ,, (& Bar)	Miss R. M. Phailbus	Krishnagar ...	1912, 1925
,, ,, ,, ...	Deaconess J. B. Bardsley	Katni-Marwara...	1913
,, ,, ,, (& Bar)	Miss Kheroth M. Bose	Asrapur-Atari ...	1916, 1922
,, ,, ,, ...	Dr. Gertrude Stuart	Quetta	1916
,, ,, ,, ...	Miss F. A. Luck (now Mrs. R. F. Pearce)	Ratnapur ...	1919
,, ,, ,, ...	Miss A. Singh	Amritsar ...	1919
,, ,, ,, ...	Miss C. A. M. Harding	Mankar ...	1920
,, ,, ,, ...	Miss K. M. Valpy	Calcutta ...	1920
,, ,, ,, ...	Dr. Jessie Lamb	Amritsar ...	1921
,, ,, ,, ...	Miss A. E. Daniels	Ootacamund ...	1922
,, ,, ,, ...	Miss R. J. Piggott	Hyderabad, Sindh	1924
,, ,, ,, ...	Miss E. Newman	Srinagar ...	1925
,, ,, ,, ...	Miss E. J. Holdforth	Larkana ...	1927
,, ,, ,, ...	Miss B. Brenton Carey	Karachi ...	1928
,, ,, ,, ...	Miss M. W. Morrison	Narowal ...	1928
,, ,, ,, ...	Miss E. G. Barton	Sukkur	1930
M.B.E.	Miss E. M. Potter	Bangalore ...	1920
,, ...	Miss M. E. Miskin	Mount Lavinia ...	1929
,, ...	Miss E. S. Karney	Talawa	1930

VOICES FROM THE PAST

(Bengal).

GIVE YE THEM TO EAT.

By Ellen Lakshmi Goreh.

The Master looketh downward from on high;
His listening ears have caught the weary sigh
Of yonder sorrowful and fainting throng;
He hears with saddened heart their plaintive song.

* * * * *

How can this hungry multitude be fed?
Whence can we satisfy them each with bread?
Oh, faithless question!—which the Lord will meet
With one short sentence, "Give ye them to eat."
What have ye in your midst?—A tiny store;
Five loaves and two small fishes; nothing more.
But then, among so many, what are they?
—Go, bring them hither, doubting not, obey.
Yes, give ye them to eat! No reason why
One single soul should go away to die.
Have not *I* power, even in this wilderness
To multiply the food My hands shall bless?

* * * * *

The Master seeth still a multitude
In India's darkened homes of solitude;
Fast bound in Satan's cruel chains they lie;
Say, shall those million souls be left to die?

He yearneth still as He was wont of yore
To weep with those who weep, to heal the sore,
To bind the broken heart, to raise the dead,
To feed the hungry with the living bread.

* * * * *

And *shall* we, *can* we hear the Master say,
"Go, give ye them to eat," in this the day
Of My great power, and of their great distress,
And let them perish in the wilderness?
No, no, dear loving Lord, it shall not be;
Behold, Thy weak disciples come to Thee!
Now send us forth, we bring our tiny store,
We know that Thou wilt bless and make it more.

* * * * *

Are there not others, who might join this band
Of willing workers in that distant land?
So many doors are open, will not some
Who know and love the precious Saviour, come?

* * * * *

He lays this honour upon such as ye;
The angel-hosts would so rejoice to be
His messengers of love; will ye not take
The privilege of giving for His sake?

From *India's Women*, 1881.

(Punjab).

MISS TUCKER (A.L.O.E.). From *India's Women,* 1892 :—

" . . . . When at Narowal (where again I was privileged to join in village work), I marked the tall date-palms waving their verdant pennons on high; and I remembered a stunted, earth-bound palm, planted near Batala Church more than nine years ago. Struck by the contrast, I asked Miss Catchpool whether she thought that our plant would ever rise any higher. "Oh, yes!" was the reply. "The palm takes a long time to grow. It is, I believe, nineteen years before the stem rises." It was a parable from Nature. Even from the cold, hard soil of Batala a lofty tree may, by God's grace, still rise, and bear abundant fruit to His glory. Thousands of visits paid in about 150 Zenanas—Christ earnestly proclaimed as the Way, the Truth, and the Life—shall not be found to be labour in vain. Let us pray for the full outpouring of God's Holy Spirit; watch, work, and never despair. . . ."

(Madras).

MRS. SATTHIANADHAN. From *India's Women,* 1881 :—

"I hope the Society will be helped and enabled by the increasing sympathy and liberality of our Christian friends in England, not only to maintain but also to extend their operations in this country. The evangelization of the daughters of India is a noble cause, in which the very angels will delight to take part. God grant that your Society may be largely and eminently instrumental in helping on the fulfilment of this object, and conquering India for Christ!

(South India).

A prophecy made by MISS BLANDFORD in *I. W.*, 1888 :—

"My little scholars (in the Mahratta School) are now all Sudras, but none the less intelligent and interesting. Like the Malayalim Sudras, they are allowed to take the lead in female education, but I am convinced it is only for a time; we shall soon have the bright little Brahman girls pushing to the front, and winning prizes for diligence in learning, like the rest. The onward movement is too strong to be resisted; only time is needed to break down the old barriers raised by ignorance and superstition, the life-giving, healing wave grows larger and longer, and will at length burst upon the floodgates, and reach to every secluded home, however high and dry it has been kept for ages. Faith and patience are what God's workers in this land chiefly need. Why are we so constantly complaining that we see no result of all our toil? 'One day is with the Lord as a thousand years, and a thousand years as one day.' 'The Lord is not slack concerning His promise.' 'My word shall not return to Me void': and we must believe it and act as if we did . . . . . .

(China).

MRS. AHOK: " To my Sisters in England." 1890 :—

"I have come from China—from Foochow—and come to England for what business, and what purpose? The road here was *very* difficult, sitting in a boat for so long! Very tiresome it was, to be on the rough sea, with winds and waves, for the first time!

"My servant (Diong Chi) and I have come here. We are strangers! We raise our eyes and look on people's faces, but we can see no one we know—no relative, no one like ourselves—all truly strange! I left my little boy, my husband, my mother—all this; for what purpose do you think? *It is only,* entirely for the sake of Christ's Gospel I have come . . . . .

" . . . . . It was God's Holy Spirit that led me to come. He wanted me to do what? Not to amuse myself, but to

ask and invite *you* to come to China to tell the doctrine of Christ. How could you know the needs of China without hearing them? How could you hear unless I came to tell you? Now you can know, for I say the harvest in China is very great, but the labourers are so few.

"Now my great desire is that the Gospel of Christ may be known on earth as it is in heaven. It is not yet known in China, and because the great houses have not yet heard the Gospel, all their money is spent on the idols, sacrifices, and burning incense . . . . .

"Now I pray God to cause, whether *guniongs* (unmarried ladies) or *sing-sang-niongs* (married ladies), quickly to go and enter these houses with the Gospel.

" Now I ask you, raise up hot hearts in yourselves and quickly help us :—

"1st. Will you come back to China with me?

2nd. If *you* cannot, will you cause others to come, by sending them and doing what you can to help them to come?"

At the C.E.Z.M.S. 1st Dismissal Meeting, October 8th, 1880.

Sir William Hill, Chairman of the Society :—

"Dearly beloved in the Lord :—This being the first occasion of our meeting to send forth missionaries to India since we became a Church of England Society, our hearts may well be filled with thankfulness to our Lord Jesus Christ when we find that we have thirty missionaries at work for us in the field, and that in answer to prayer that the Lord would send forth more labourers, we are this day permitted to forward on their way these fresh workers who have given themselves to this work in His vineyard. Moreover, calling to mind how wonderfully mission work has extended amongst the women of India of late years, during which time a succession of earnest, godly missionary ladies have gone forth from this country on this errand of mercy, . . . we may well confidently hope for God's blessing on our future operations. . . . .

INASMUCH.

S. S. HEWLETT.

Inasmuch as when ye heard
That sad wail from India borne;
When ye knew the tale of woe,
How the prisoners droop and mourn;

How with cruel hunger pressed
Bread of life in vain they crave;
How they seek, but find no rest,
How they die, and none says: "Save";

Inasmuch as then with love,
Drawn from My great depth, ye sped;
Took them light from heaven above,
Fed them with the living bread;

Cup of life to parchéd lips
Held with gentle, patient hand;
Lifted up the drooping head,
Whispering hope of heaven's bright land;

Though in many years of toil,
No reward on earth ye gain;
Though you're tempted oft to think,
"All our labour is in vain";

This your joy and honour rather,
Yours throughout eternity—
"Blessed children of My Father,
Ye have done it unto Me."

From *India's Women*, 1881.

GREETINGS FROM SOME OF OUR MISSIONARIES

The dates given after the names of Missionaries relate to length of service abroad.

From DEACONESS BARDSLEY, 1891- .

For 39 of the 50 years of our Society it has been my great privilege and joy to be one of its missionaries. From the first day until now I have always met with the most wonderful kindness, consideration and sympathy. I have to thank it, that under God's merciful hand, they have enabled me to lead what seems to me, the happiest and most useful life a woman could have, and also to enter into a sisterhood of loving fellow-workers.

First as a young missionary to Mohammedans in Calcutta and later to the School in Katni, which is as dear to me as any family to a mother, have I had the privilege of service. Without the prayers and support of the Society this School could not have come into being—from it hundreds of girls have passed out and, please God, will pass out to lead lives to the glory of God and to the benefit of India's women and children.

I do praise God that He has allowed me to give so many years of service; I trust that I have yet more years to give to the Master, and I long that others should enter into the joy of His service.

M Bardsley Sch

From MISS A. BASSÖE, 1885-1920.

It is forty-five years, since I was sent out to Masulipatam. Looking back on those early days, the thought uppermost in my mind is: "What hath God wrought!"

I think of our Zenana work and the many difficulties we met with; caste trouble; indifference; even hostility, and the lack of suitable Biblewomen. And now? Open doors on all sides, and a band of well educated, devoted Indian women preaching the Gospel to their Hindu sisters.

Then I think of our schools of those days, well filled with children, it is true, but poorly equipped with teachers. And now? Up to date schools, competent teachers, Christian influence brought to bear on thousands of Indian girls.

Our attempts at itinerating were feeble and irregular. Now the regular village preaching is an important branch of the work.

Yes, these great changes are indeed wrought by God, and we may trust Him to continue His blessing. India needs the Gospel as much as ever. I would like to say to every friend of our Society: Go forward; there remaineth yet very much land to be possessed.

A. Bassöe

MISSIONARIES' GREETINGS.

From MISS A. M. BOILEAU, 1887-1927.

Greetings to the Society—1880-1930.

To my friends and fellow workers of the C.E.Z.M.S.

It has been my privilege to be closely linked with you since you were 7 years old—truly a long and happy co-partnership!

Let us together take 3 looks:—

(1) A look back; (2) A look forward; (3) A look up.

A LOOK BACK.

What hath God wrought! Through His messengers, abroad and at home, the blind have received sight, the deaf have heard, the dead in sin have been raised to newness of life, the poor have had the Good Tidings preached to them. Hath He not opened doors of homes and hearts for the life-giving Word to enter in, the entrance of which hath given light and understanding to the simple ones (to how many none can tell!) and hope and comfort to the fatherless and widows who have been visited in their afflictions, whilst, in our schools, thousands of dear children have heard through the lips of their school teachers the "sweet story of old," and learned to love their Saviour. Yes, countless blessings have indeed been vouchsafed in answer to the effectual fervent prayers which have availed so much—prayers offered up, together with the gifts of the silver and the gold, the talents of time and of strength, and laid at the Master's Feet.

And so we

LOOK FORWARD.

to the much land yet to be possessed, with simple faith in our strong God; the calls are urgent, the opportunities are now; the time is short.

Thus while we greet one another in this our Jubilee Year with holy joy and true thanksgiving let us say as we

LOOK UP.

"Not unto us, O Lord, not unto us, but unto Thy Name be glory."

Alice Boileau

From MISS KHEROTH M. BOSE, 1895- .

I feel honoured and privileged to be asked for a special message on the occasion of our Society's Jubilee. To me it is, besides being an occasion for thanksgiving and prayer, an opportunity for stating my personal link with this Society, from its first birthday to its present one, making me feel that it is almost my own Jubilee!

My sisters and I were the first pupils to enter the Alexandra School at Amritsar, when the I.F.N.S. Girl's School at Lahore divided up into two sections, and the Amritsar one became a definitely Church school.

Miss Henderson was the first C.E.Z.M.S. principal; she was succeeded by Miss Swainson, who afterwards went to South India. These, and others, built up the Alexandra School on such good foundations by their teaching and example, that many of their pupils have served their Master and country in ways which their teachers' hearts must rejoice to see; while some have received Kaiser-i-Hind medals for public service.

It is by such noble and consecrated lives that many Indian women have been awakened to a sense of their own responsibilties to their less favoured sisters, and these are striving to practise Christian ideals of service, as teachers, doctors, social workers, and above all as wives and mothers, in homes where Christ is the honoured Guest and Friend, and where children are brought up in fear of the Lord.

The above remarks are a prelude to my special message; it is one which is more and more the burden of my heart—the haunting need of the villagers of this land. It is in the villages that the teeming millions live, and where the simple

folk, who nevertheless are the backbone of the country, are contented to live, year after year and generation after generation, dumb as animals in expressing their needs for body and soul, because they know no better, and what is more tragic, desire so little for themselves. Thank God that a better day is dawning for them too, and that the phrase "village uplift" is becoming the cry of to-day, in the mouths of reformers of every kind.

Would to God that the "uplift" may be translated by Christian missions and churches, into the only way of raising the ignorant and out-caste—the lifting up of the Cross of Christ, and drawing men to Him, by various Christian agencies, especially by women workers and medical missions.

The chain of village missions, which Miss Elizabeth Clay founded, indeed gave an impetus to rural work, but it is sad to see how some of the stations are now closed, which once were alive with English and Indian women workers, as Evangelists, doctors, and school teachers.

My plea, with all the earnestness of which I am capable, is that the Jubilee Commemoration may enlist a great enthusiasm, and spirit of Christian endeavour, so that that Word of the Lord may touch the hearts of the favoured women of England, and India may be enriched by the devotion of a great company, who will publish the good news in the highways and hedges of this land, and the closed C.E.Z.M.S. village stations be re-opened.

"When He saw the multitudes He was moved with compassion," and, being moved, He went out to preach and heal.

We cannot do more, we dare not do less.

Your fellow-labourer, in great hope, and expectation of a loyal Jubilee response,

Kheroth M. Bose

From MISS J. R. BRANDON, 1875-1906.

In 1880, five years after my sister and I went to India, we passed over to the ranks of C.E.Z.M.S., with Masulipatam.

The hand of our loving Heavenly Father is shown in the wonderful advance in Christian education. In those far-off days, it was almost impossible to rent a house for a girls' school; now in some cases a house is given rent free.

Itineration by women was then unheard of. In those early days, on first making the attempt, when we came near a town or large village, the head man often met us a little distance off, and said very politely, " Our women are very good; they don't require teaching. Please pass on!"

Now missionaries and Biblewomen are looked upon as personal friends; their message is gladly listened to and they are begged to come again.

Prayer and faith bring wonderful things to pass.

J. R. Brandon

MISSIONARIES' GREETINGS.

From MISS BRENTON CAREY, 1885- .

I am sending a Sindhi Parable as my message for the C.E.Z.M.S. Jubilee Year.

A few weeks ago we felt we MUST *set aside an afternoon to go to Drigh Road to see the Air Mail arrive.*

It was expected at 4.30, and we arrived at 4 o'clock to find officials in readiness, the aerodrome open, and all looking skywards. After some time, there came a message that a dust storm had delayed the Mail and it would be very late. Attention was turned aside. Some of the watchers went home, tired of waiting. Others, ourselves among them—went to examine the airship which would start on the following morning with the return mail. Time passed away—suddenly tension! All eyes turned skywards. "She ought to be here now," said one, but no sign showed in the cloudless sky.

We looked, waited and watched. Suddenly a boy's voice rang out "Ata hai"—"It is coming"—and far away we saw the tiny bird. Nearer and nearer it came, and in what seemed a very few seconds, the vessel had descended and was on the plain beside us, discharging mails and a passenger. We were glad that we had waited, and felt fully repaid for the long watching.

As we turned homewards the lessons of "waiting" and "watching" were in our minds. We thought of the wonderful things which our GOD can do for "him that waiteth for Him." We thought of souls who turned from idols to serve the true GOD and to wait for His Son from Heaven. We wondered whether that hope which was so bright among the young missionaries of fifty years ago, was not in the present day being allowed to grow dim and the watchers turning their eyes from the sky to other things.

We thought of how the husbandman waiteth for the precious fruit . . . and hath long patience over it—watching for the rain to cause the seed to grow. How long Sindhi Missionaries have had to wait for this! The few real Sindhi converts have—in the providence of GOD—been called away to higher service just when they seemed so much needed.

The watching and waiting has been considered by some a hopeless task and they would have us turn aside to other labours—to beautify the aerodrome—to build up the farmstead, etc. But we who wait and watch believe that even now we hear the cry "Ata hai" ("coming, coming—yes, they are") and that longed-for hope will surely be fulfilled.

The geographical position of Sindh is a parable. Of India and yet separated from it. On its North—South—East lie burning desert plains, on the West a very rough sea (this is summer time). So it is not surprising if its needs are little known. Few sightseers or mission-visitors care to turn aside to gaze on its dusty plains and sun-dried pasture-lands. During the season at which I write few come or go by land or sea. The hope of Sindh is from above! The coming of the aeroplane has made Sindh nearer to England than the whole of the rest of India!

So do we, the Sindh-workers for GOD, look not around for aid, but our "expectation is from Him." He only is our Help:—"Wait thou only upon GOD, for my expectation is from HIM."

S andy, dusty, desert Sindh!
I nd thou art—apart from Ind,
N orth, South, East, plains hot and wide
D own to westward, foaming tide—
H elp must come from Heaven-side.

Blanche Brenton Carey

N.B.—This message came by Air Mail.

MISSIONARIES' GREETINGS.

From MISS L. A. CHAPMAN, 1895- .

As I look back over thirty years of service, I think of what those magic letters C.E.Z.M.S. stand for. A society composed mainly of women whose vision was so wide that they looked beyond their own shores to meet and supply the needs of the women in India, China and Ceylon. Hence Medical Missions and Christian Educational Institutions sprang into being.

Hillwood School, Kandy, Ceylon, was the response to an appeal from the Kandyan chiefs for a school for their girls.

The Committee accepted the challenge, and one member came forward with generous financial help for the first three years of the school's existence.

Miss Bellerby and Miss James came to Ceylon in 1889 and laid the foundations of Hillwood school. When I landed in 1895, I found 29 little girls—a bungalow to which was attached a school room and dormitory—and all around were mountains! The children only went home once a year, for there were few railways and some of the homes were inaccessible and long journeys had to be made by travelling carts drawn by bulls! Moreover mothers and grandmothers were powerful stumbling-blocks in the way of female education. Early marriage also prevailed as a general rule, and so we lost our girls soon after they were about twelve or thirteen years of age.

But to-day there are over 170 pupils in the school and we are able to keep our girls until they are seventeen or eighteen years of age. They are keen on education and both in lessons and in games, the Kandyan girl compares favourably with her western sister.

The homes of the old girls are closely linked up with Hillwood, for many of our present pupils are children of former pupils. To-day, mountains have been levelled. Four large blocks (class room and dormitories), connected by covered ways over many steps, now constitute Hillwood. There is also an annexe for sick children.

Lastly a beautiful little chapel stands on the Drive, leading up to Hillwood. Here about two hundred gather for services on Sundays and for daily prayers.

The "expulsive power of a new affection" has been at work and many girls now have Christian homes following on their Baptism, Confirmation, and Christian marriage.

And so the Church of Christ is being slowly built up in this Buddhist land, both by those who are out in the fight and by those who tarry by the stuff in the Homeland. To-day the Women's Hospitals, the schools where Christ is daily uplifted, the work amongst the deaf and blind, and the evangelistic campaign in the villages, all bear eloquent testimony to the labours of our beloved Society in India, China, and Ceylon.

L. A. Chapman

MISSIONARIES' GREETINGS.

From MRS. J. M. CHOWDHURY *(1891)* 1903-1925.

It gives me great pleasure to send a word of greeting on the occasion of the Jubilee of our Society. The thought that stands uppermost in my mind is expressed in the words "What hath God wrought?" As we look back on the past our hearts are filled with gratitude for the blessings the Lord has poured on us. He has guided us, He has given us strength to labour and not be weary in our labours. We thank God for the lives of those who have worked, both of the Eastern people and the Western, for in this service there ought to be no difference of colour. We have made mistakes, there is no doubt about that; if we did not, we would be more than human. But so far as our work is concerned, judging it from our motives, we would pray in the words of Tennyson:—

"May He within Himself make pure."

May the Lord forgive our mistakes of judgment and our errors of behaviour and administration. May He grant us an abundant measure of the wisdom that comes from on high.

"What hath God wrought?" As we look back on the past, this becomes to us a promise of the future. He Who hath wrought so far will work yet more. May the Society be inspired to fresh visions of service as it faces the new day. There are fresh conquests awaiting us, for there yet remaineth much land to be possessed, but these conquests can only be made by adapting our methods to the new day. May we be one with the Lord in forgetting the things that are behind, and pressing forward to the things that are before us, so that by any means, even by change of methods of work, we may gain some for the Lord.

J. M. Chowdhury.

From MISS F. I. CODRINGTON, 1891-1928.

"Proclaim liberty throughout all the land UNTO ALL THE INHABITANTS THEREOF.*"*

Just this seems to be the Call of our Jubilee.

If only we could catch the thrill, and the wonder, and the glad expectation of Israel's first Jubilee! Newly brought into fellowship with God through the Blood of the Atonement, they heard, with eager, waiting hearts, the joyful sound of the loud trumpet, GOD'S voice to His people, ushering in the Hallowed Year. And they went forth to "proclaim" throughout the land redemption, release, and rest to ALL.

This is our "Hallowed Year," of full and entire consecration to the Lord. Throughout all our "land" of India, Ceylon, Singapore and China, even where the trumpet has never yet been heard, let us "proclaim" to sad and burdened hearts the Year of Release. "The great trumpet shall sound, and they shall come who were ready to perish."

Only by a great forward movement, a Gospel campaign in all our fields of service, can we make it a true Jubilee. The sound of the trumpet MUST NOT BE SILENCED *in any part of our land till its voice is merged into the trump of GOD at the final, most joyous Jubilee.*

Yours in that blessed hope.

F. I. Codrington.

MISSIONARIES' GREETINGS.

From MISS A. ELWIN, 1896- .

In looking back over the past years of our Society, I feel our first duty is to praise God with all our hearts for His mighty works; for the many souls won to Him, for His faithfulness in keeping His children even in the difficulties of their heathen homes year after year and for the grace He has given them to win others. My message to our supporters is an earnest request for definite, united prayer for these women, that they may be able to win their husbands and sons to Christ, in spite of the customs that hinder, and that they may receive power with God and with man to prevail. Until this miracle is wrought, let us stand by them in persevering prayer.

Also, as we note in the past how God has especially blessed the work of our Bible-women, let us pray that He may raise up more who shall be truly earnest, humble and fitted for the work. Could we not ask for at least fifty more at this Jubilee time? It seems much to ask, so we need the help of united, determined faith. Shall we also pray, that we may be able to find and train all the Christian teachers we need for our schools?

In our Jubilee season let us bring all our work afresh to God for His searching and guidance, and not only that we may have enlightened eyes to see God's plans and purpose for it all, but also that we may go forward to a great advance, which will be for His Glory.

A. Elwin.

From our FUHKIEN MISSIONARIES.

Our Dear Society,

Your Fuh-Kien Missionaries, one and all, send you their very heartiest congratulations on the happy occasion of your Jubilee celebration. And with deep thanksgiving, too, for the outpouring of blessing and salvation which these years have held. The decision taken in 1883, to launch out beyond India, to China, was a fine adventure in faith. Has it been justified? Think of what God hath wrought, and the answer must be an unqualified "Yes." See the faithful band of Bible-women, daily telling out their beautiful News. See an increasing number of women workers, able to take responsible positions in your schools and hospitals. See them as wives of pastors, catechists and teachers, and remember them as little wondering girls, coming to " read books in the Sister's School," or brought as helpless, unwanted babes to the Kutien Birds' Nest.

See the Homes for blind and maimed children as witnesses to the love of God. Think of all these and ask: "What is our hope or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at His coming. For ye are our glory and joy."

Now they, together with your missionaries, share in the gladness of this Jubilee Thanksgiving.

Through the past years, it has been given you to send 102 missionaries to Fuh-kien. Of these 32 are now "with Christ"—His blessed remembrancers for Fuh-kien. Others, for various reasons, are working elsewhere, or again at home, with hearts ever going out in prayer for Chinese friends.

And only 23 remain, a number wofully insufficient. Is it that our Chinese sisters no longer need us?

Not so!—the very blessing that God so graciously gives, calls for more, not fewer workers. Also, in view of an intense urgency in "buying up our opportunity" in China to-day, together with the burden of multitudes of unreached, wearied, heathen hearts pressing upon us, may we not plead that the very costliest of Jubilee Thankofferings, lives yielded to God, may be placed at your disposal, for the work in India and in China?

Your Sub-Kein Missionaries

From MISS C. A. M. HARDING, 1885- .

Greetings from an octogenarian at the Front to her fellow-workers at the base this Jubilee Year of our beloved C.E.Z.M.S. My eye is not dim nor my force abated. I shall soon be celebrating my Jubilee in India and very opportunely the Jubilee of C.E.Z.M.S. work in Burdwan is in 1930.

I would like to send this message to you from Lev. xxv. 10. "Ye shall HALLOW *the 50th year and proclaim liberty unto* ALL *the inhabitants thereof, it shall be a Jubilee unto you." In another verse we are told "It is the Jubilee, it shall be* HOLY *unto you." So this Jubilee Year must be set apart with increased power in prayer, and each member of C.E.Z.M.S. at home or abroad must seek for fresh consecration of mind, soul and body, for the Lord's work. We are also to be up and doing to proclaim liberty unto* ALL. *Is this not a fresh call to the daughters of the British Empire to celebrate this Jubilee by offers of service and gifts so that* ALL *may hear?*

C A M Harding

From MRS. HENSMAN (Daughter of Mrs. Satthianadhan), 1892- .

Hearty felicitations to the Society on attaining its Jubilee.

Hitherto the Lord hath helped the Society—may His Name be praised! From small beginnings the Society has grown and taken the Light of the Gospel to many lands and nations. Like the grain of mustard seed it has become a big tree with many branches spread all over the world. Like the leaven it is leavening the hearts of many nations who know not our Saviour.

My message to the dear Society for the Jubilee Year is this. The great Empire of India is the brightest and biggest jewel in the crown of England and, therefore, the responsibility of bringing India to the feet of Christ rests primarily with England and her people. Let us not be weary in well-doing, for in due season we shall reap if we faint not.

The promise is, "Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts."

With my prayers and good wishes for the Jubilee Year.

E. Hensman

From MISS A. HOBBS, 1887-1910; 1916-1921.

I can only say how I do rejoice to have had the great privilege of working in a very small way at home and also in India since its commencement in 1880.

I only regret I am no longer able to be on active service, but while I am spared I shall do all I can to help forward the work both at home and abroad.

"Hitherto hath the Lord helped us"; "Therefore we will trust and not be afraid." And though the needs of our dear Society are so great we know that "Whatsoever we ask in prayer, believing, we shall receive."

"But our God"—so great in His wealth of glory in Christ Jesus—"will fully supply every need of yours."

Alice Hobbs.

MISSIONARIES' GREETINGS.

From MISS A. K. LACEY, 1884-

BEZWADA, S. INDIA.

I send hearty greetings to our Society and earnest wishes that its work carried on overseas may be richly blessed of God, in every way, and that the Society may continue to be a blessing and help to our sisters in India and China.

1884.

This year stands out in my memory. The year my sister and I arrived at Masulipatam and were made very welcome by the Misses Brandon, who were kindness itself to us.

OUR FIRST TELUGU LESSON.

How difficult it seemed. How patient the Munshi was. How polite the Bible-women were. They did not seem to be amused at our many mistakes, when trying to talk the language.

OUR FIRST ATTEMPT AT TEACHING IN SCHOOL.

The words we wanted to say to the children, just would not come! Days of depression, then again happy moments. The children were beginning to understand. Then came the joy of being able to tell them the story of Jesus and His love.

THE FIRST ZENANA.

In those early days the caste prejudice was so much stronger than it is at present. Our pupils and we sat far apart from each other. The reading books were thrown at us. Needles were dropped from a distance into our hand for fear of contamination. How difficult it all seemed! Tears would appear, hard as we tried to hide them. How we wanted to love and help those dear young Hindu women, but it seemed as if they would not consent to be friendly.

1930.

How shall I explain the marvellous change that has come over the women of India? Welcome and friendliness we meet on every side; Brahmins, non-Brahmins, low caste and Christian children all study in the same school. Bible-women who were of low caste, are received in the houses of the high caste Hindus, and there is no difference made. One family of three Christian women live among their own people, who are still heathen (caste) going in and out of the caste houses, many of whom are near relations. What has made this great difference? The Bible and Christ's teaching, without a doubt. There are many secret believers in the houses we visit, only waiting for an opportunity of coming out and confessing Christ openly.

It is all God's doing and it is marvellous in our eyes. I could go on and tell about the work done in the villages around about Bezwada, but I must not write more. When we hear of retrenchment, our hearts are bowed down with sorrow. How can we retrench? How can we cut down expenses and stop the good work that has been carried on for so long? Is it fair to the work? Is it fair to our Indian sisters? Is it fair to our Biblewomen, who do so much of the work for the Society? And we need them very much, now that many of us are single-handed in most of our stations.

A. K. Lacey.

SOME EARLY PIONEERS

Dr. FANNY BUTLER
(1886-1889).
The first European woman doctor to take up work in India. She went first to Jubbulpore, then to Bhagalpur, and in 1888 moved on to Kashmir to open up pioneer medical work among the suffering women of Srinagar.

Miss ANNIE SHARP
(1886-1903).
With Miss Hewlett, opened the first Home for the Blind in India—originally started in Amritsar in 1887, but transferred to Rajpur in 1903. At her death in 1903 her sister, Miss Frances Sharp, who had been at work in St. Catherine's from 1882, took up her work.

Miss F. SWAINSON
(1882-1921).
Originally located to the Alexandra School, Amritsar, but was transferred to Palamcottah in 1889, where in 1897 she commenced the work for the Deaf and Dumb, and opened the school in Madras in 1913.

Miss E. BELLERBY
(1889-1910).
Opened in 1889 the Clarence Memorial School for the daughters of Kandyan chiefs. The School is now known as Hillwood.

Miss K. VALPY
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One of the original missionaries of the Society, and the pioneer woman missionary to work among Mohammedans in Calcutta. She is still a keen home worker for the Society.

Miss E. DAWE
(1882-1921).
Pioneer woman missionary in the Nadiya district and founder of the medical work at Ratnapur. She died while still at work in India. The name of Miss Helen Owles is also closely connected with this station.

Miss C. A. M. HARDING
(1885).
Pioneer missionary at Mankar, which was opened in 1895. Before that date Miss Harding was at work in Calcutta, and previous to joining C.E.Z.M.S. had already given some years of service.

Miss C. F. LING
(1881).
The veteran missionary of the Society and pioneer in work among the Todas of the Nilgiri Hills. She reduced their language to writing, and her translation of St. Mark's Gospel was published in 1897. Her fellow-worker for 30 years—Miss Daniels—was called Home in 1930.

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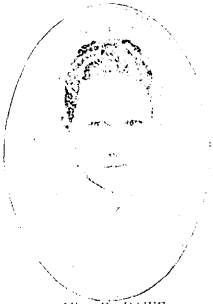

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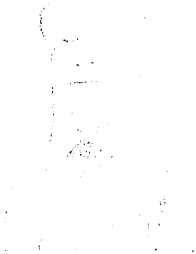

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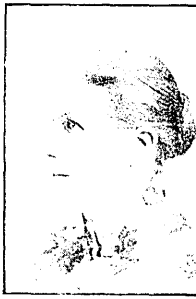

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Miss E. GAGE-BROWN
(1896-1908).
Who was in charge of the Chinese Girls' School in 1900, when it was taken over by C.E.Z.M.S. from the F.E.S.

Miss ANNIE TOLLEY
(1895-1926).
Missionary in Fukien from 1893-1901. She was transferred to the school at Singapore in 1901 and became Principal on the retirement of Miss F. Abel in 1917.

Miss E. G. SANDYS
(1884-1925)
Another "family" name well loved in C.E.Z.M.S. circles. Miss Sandys worked in several stations in Bengal during her long missionary service, and is now a Hon. Governor for Life and Member of the General Committee.

Miss BRENTON CAREY
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Other honoured names on the Singapore Roll are those of Miss SOPHIA COOKE (1853-1896) and MISS RYAN (1855-1923), the latter giving sixty-eight years of service to the School.

Miss E. PANTIN
(1881-1927).
From the beginning Miss Pantin was connected with the work at Barrackpur, inaugurated by Miss Good. She remained on in charge of the Station when Miss Good retired and is still a keen worker for the Society.

Miss A. M. BOILEAU
(1887-1927).
Connected for many years with the work at Ratnapur, where she and Miss Helen Owles built up the Industrial work. Though now living at home she still takes the keenest interest in the work of the Society and is a member of the General Committee.

Miss F. I. CODRINGTON
(1891-1928).
Who received her call to China through the lips of Mrs. Abek. Wounded in the Vegetarian Rising of 1895, she yet lived to serve God in China for many years. She is well known as the writer of delightful books for children.

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MISSIONARIES' GREETINGS.

From MISS C. F. LING, 1881- .

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I would send my loving greetings to the C.E.Z.M.S. on the occasion of its Jubilee and thank God that I have been privileged to work in its ranks almost since the Society was formed.

I feel that in the C.E.Z.M.S. we have special privileges and advantages.

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Also because it IS *a Society, it has its rules and regulations, which are more for the protection of its missionaries than to limit their powers.*

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Does not God want the very best?

India is passing through a wonderful time of awakening and her women who have been so long kept in darkness have seen a great light, and who shall say that that has not largely come about through the work of the C.E.Z.M.S. and kindred societies?

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The year of the C.E.Z.M.S. Jubilee will hear the trump of another Jubilee, the setting free of millions of little girls in India from the bondage of child marriage by the coming into force of the Sarda Act. This very day its echoes were heard in the Collector's Office at Ootacamund, where a Committee meeting of the Toda Welfare Committee was taking place. "Could it not be made applicable to rescuing little Toda girls of twelve from the most degrading ceremony that surely man ever conceived?"

Fifty years seem to have passed quickly when you come nearly to the end of them, and it seems like "a tale that is told." But what a wonderful tale it is, especially the story of the women. A sudden passage from ignorance and seclusion to education and emancipation, so that women are taking a prominent part to-day in all the great social reform movements that are growing up in India.

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I think the day is still distant when Indian women will feel they no longer need the aid of their English sisters in their efforts to bring light and liberty to their country-women. Our part is to stand by their side and help.

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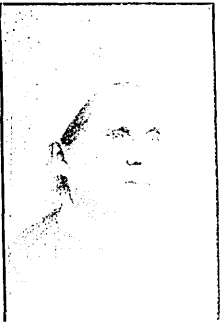

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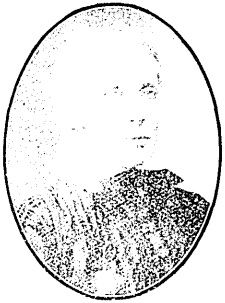

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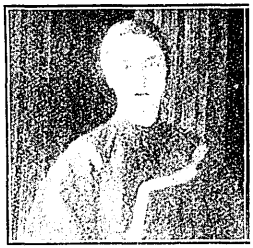

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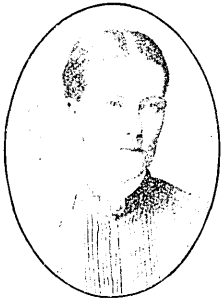

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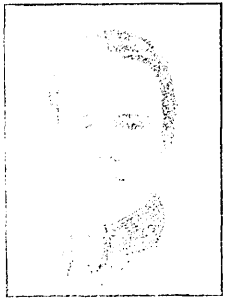

Miss A. M. HOLLAM
(1897-1924).

Connected for many years with the work in Ratnapura, and later with Miss Hewitt's Girls' School at Kandy. [illegible]

Miss F. L. COBRINGTON
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When called for call to China received the news of Mrs. Abel. Was called to the Vernacular Rising of 1898, she yet lived to serve God in China for many years. She is well known as the writer of delightful books for children.

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MISSIONARIES' GREETINGS.

From MISS MARY MAX, 1893-

I am glad to have this opportunity of thanking our dear Society for all it has been to us and of congratulating it on having attained its Jubilee of service to the women of the East.

Palamcottah, where I have spent the most of my life, is one of our oldest stations. How different things were then, in 1893, when I first went out! We lived in the upstairs part of a printing office, and I learnt Tamil to the tune of the machinery working immediately under my room. In 1895 we moved to Dayasthalam, our own property, and great was our joy to have a place where we could receive converts. As I look back over the years I see the fights against the powers of darkness when new converts came, their struggles to remain firm when relations tried to persuade them to return to Hinduism, sometimes even wailing out the funeral dirge on our verandah, when all else failed, to prove that they were indeed "dead" to them. And the final victory, when in Christ's strength the woman decided to give up all—literally all—and follow Him. How can we thank God for them and for the numbers of these redeemed ones who are now working as Biblewomen and seeking to lead their Hindu sisters to find their Saviour?

We do thank all who so generously help us with their support, and we do again thank the C.E.Z.M.S. and feel what a privilege it is to be connected with it.

May God bless our Society more and more, and may many offer themselves to this glorious and happy work during this Jubilee year.

Mary Max.

From MISS E. L. MITCHESON, L.R.C.P. & S., 1883-1907.

INDIA.

My dear Friends of the C.E.Z.M.S.,

I must thank you for having thought of me as one of your pioneer missionaries to write for the Jubilee Souvenir.

I trust the C.E.Z.M.S. will make far greater progress in the future than it has accomplished in the past, although the success has already been wonderful. May God's great blessing rest upon this work of all your missionaries.

The Word says "Owe no man anything but to love one another," and God has all funds in His hands and therefore is able to supply all that the workers require for the work He appoints for them to do.

Praying for God's blessings to rest on all that is being done,

Very sincerely yours,

E. L. Mitcheson

From MISS SOPHIE L. MULVANY, 1875-1907.

My dear Alma Mater,

Thank God for you, the great family of the C.E.Z.M.S. everywhere, which has been behind its workers, as a great prayer power! At the C.E.Z.M.S. Farewell meeting, this autumn, it came to my mind that their first, in 1880, was my second "dismissal" when I was sent out to begin the Mohammedan work in Calcutta!

Up to that time Editha and I, who were sent out in the dear old "Zenana Mission with the long name" (we used to say) in 1876, had been associated with Emily Hadden, in Lucknow.

One of our many privileges was beginning under her leadership. Returning in 1880 after "sick leave" this great trust was committed to me—in answer to the many prayers of my mother, my sister Jane, and of Mary Highton, called forth by appeals from a "muli" (teacher) I had in Calcutta.

With her inimitable power of inspiring workers, Jane, our eldest sister, associated Shakespeare's beautiful lines with our "beginnings"—

GOD WHO OF GREATEST WORKS IS FINISHER,
OFT DOES THEM BY THE WEAKEST MINISTER!

* * * *

At my first weekly Hindustani prayer meeting in Lucknow how well I remember Miss Hadden asking for prayer for a "sayidani," a pupil, who at her first hearing had come up close to her and said "But what I want to know is, how my sins may be forgiven?" That very day she began the regular study which was so owned and blessed of God; and actually came to a service in the Hindustani church, keeping strict purdah, but was after that hurried away to the King of Oudh's Palace, Matiya Burj, Calcutta, whence she wrote that she belived in the Lord, Whom she had distinctly seen in a dream when ill, and by Whom she had been told "You will get well and your Miss Sahiba will come for you."

Emily Hadden and I actually did go in a ticcagari *(carriage) when we were visiting Calcutta and she came away with us. She was received in Bombay and trained by Miss Lily Fallon, having been baptized there by the late Rev. Jani Ali in 1878. No wonder Matiya Burj, where this happened, has been of such interest to our Branch, for here Maryam Begum, the above mentioned, was my first fellow-worker, opening Zenanas with her inimitable knowledge of her co-religionists, added to her nearness to, and trust in, the Living Word.*

"Per ardua ad astra," our family motto, my father translated for us children "Through difficulties to Glory." The Mulvany Home is now built on the land which was cleared of huts, in which lived at least one pupil of Maryam's, who has long since welcomed her in Heaven, through the Lord Jesus Christ, "of Whom, the whole family in Heaven and Earth is named."

Looking for and hasting unto His return,

Yours rejoicingly,

Sophie L. Mulvany

MISSIONARIES' GREETINGS.

From MISS ETHEL PANTIN, 1881-1927.

Let us look back as well as forward. In 1880 we entered into work well begun. There were devoted teachers in schools and zenanas, both Anglo-Indian and English, when the Society was formed out of the older "I.F.N.S." In these fifty years much has changed, the people of India are more open to us, more receptive, and are themselves anxious for social change. All this is to the good.

Yet Hinduism, both as a social and religious system, is strong and powerful. Its power probably lies in the ingrained beliefs of the people themselves, and in their power to assimilate what is new and helpful into those beliefs. And this means that there is needed long patience and persistent teaching that they may distinguish true from false. " They need," says Dr. Stanley Jones, " to learn to eliminate what is false and to choose THE ONE *true Saviour."*

The opportunities of loving service are great.

May God bless our Jubilee IN FUNDS, *that no work may be closed—and in* OFFERS OF SERVICE, *to enter into the heritage of the efforts prayers and work of the past fifty years. Let us not fail the people of India as they look to us for help.*

Ethel Pantin

From MISS R. M. PHAILBUS, 1890-

We are celebrating your Jubilee soon and I would like to send my best wishes for it. As I look back on the last nearly 40 years of service, I see three classes of people who would thank God for raising up the C.E.Z.M.S.

(1) For 50 years the Society has sent out a band of devoted workers to win souls for the Master, and now at the end of half a century, we raise up our hearts in thankfulness to Almighty God for the multitude of women and children both in India and China who have been called out of darkness into His marvellous Light, some of them through persecution. . . . They " have washed their robes in the blood of The Lamb. Therefore are they before the throne of God and serve Him in His Temple day and night." This is the first class who are thanking God for C.E.Z.M.S.

(2) There were those who had found the Saviour and learnt through the C.E.Z.M.S. how to serve the Master as messengers to their fellow-countrywomen. They have learnt the joyfulness of service.

(3) There are those now being trained both in England and India and China, whom the Lord is preparing to preach the Good Tidings, to proclaim liberty to those who are bound down by Satan.

All these record a sense of the guidance of God from the beginning to the end, and thanks for the help received, both spiritual and temporal, from the supporters of the Society—and gratitude to all those home-workers who have helped us in carrying out the work of the Society amongst the women and children of the East. We rejoice in the fellowship of the members of this Society. I believe the ministry of teaching, preaching and healing is still the burden of the Society, and that what they have been able to do in the past 50 years, they may be able to do more abundantly till the Master Himself will come and gather in the harvest where the agents of the Society have been sowing the seed. I wish our dear Society a very happy Jubilee and an earnest prayer that God may continue to use us "to proclaim liberty throughout the land unto all the inhabitants thereof."

R. M. Phillips

From MISS MARY A. RYDER, 1885-1929.

I write to send my hearty greeting to the Society on this its Jubilee of Service for God's Kingdom, and to join with all its members and supporters in thanking God that He has privileged C.E.Z.M.S. to share for fifty years in the very important work of preparing the women and children of the East for the coming of the King. Let us remind ourselves that this great work of preparing the people to desire and to receive the King, by turning them from self-righteousness to God's righteousness, is accomplished not by the "might" of learning or training, nor by the "power" of wealth, but by God's Spirit. Therefore, let us more than ever before wait on Him, confidently praying Him to accomplish His own work in people's hearts and in our own, and watching joyfully for this accomplishment. Then indeed shall East and West rejoice together in the Heavenly Jubilee of welcome to the King. May God bless and use this Society even more in the future than in the past.

Your associate in this Holy Service,

Mary A. Ryder.

SHE WHO SLEPT AWAKES

A Parable of India.

While the dews drop, while the grey turns to gold,
  'Mid tumult of men's wars,
Through the faint silence of the lingering day,
  And the long night of stars,—
All pale and still as death she sleeps her sleep,
And God's long watch we keep.

Our eyes are heavy with dull weariness,
  Leaden with slumbering,
So heavy and so dull we do not see
  Him coming like a king;
We do not hear His footfall by our side,—
The Bridegroom for His bride.

"Surely this sleep is death," we say; "the spells
  That keep her bound so long
Are stronger than our best enchantments are."
  "There is one spell more strong."
"Sure, life can ne'er be kindled in a clod?"
"Yes, by the kiss of God."

Then India, trancéd, bound for centuries,
  Stirs at the whispered word;
Him our eyes saw not, e'en in sleep she knows
  For her predestined Lord.
Lo, at His touch the long enchantment breaks,
And she who slept awakes.

N. MACNICOL.
(By kind permission.)

MEMORIES FROM THE HOME SIDE

From LADY MACKWORTH YOUNG.

10, THE CLOSE,
WINCHESTER.

I remember very well the founding of the C.E.Z.M.S. in 1880—the great interest taken in the Mission work at Amritsar, Peshawar and Narowal for many years. My dear old cousin Miss Tucker was then working at Batala. Some years afterwards, in 1887, I visited a great number of zenanas in Peshawar, and the Duchess of Connaught Hospital there. Miss Mitcheson and Miss Phillips were there then. Miss Hewlett's work was wonderful, also that of Miss Wauton, Miss Catchpool and many, many others.

Then, when we came home, the Society asked my dear husband to be Chairman, and for many years he worked very heartily and took the greatest interest in the Society. But all those days are long past now, and I am half afraid that my usefulness and energy are passing away—but I would like just to pass on to the present day workers and to the retired ones, and to the young ones coming on, a message we received over the wireless recently—a message as it were from St. Paul :—

BE TRANQUIL; BE DISTINCTIVE; BE APPROVED; BE ABLE TO ATTAIN.

And may God give us His blessing throughout life.

F. M. Young

From MISS E. G. SANDYS.

"I thank my God upon every remembrance of you. . . for your fellowship in the Gospel from the first day until now."

50 years ago! We were young folk then, though the young folk of to-day may find it difficult to think of us as young! It may interest some of them to be told of a few of those who interested themseves in the C.E.Z.M.S. in its infancy.

I can see Mr. James Stuart, once a merchant in Calcutta, walking daily down "the Hill" to the Railway station, to catch the train that took him to London; intent, not on resting after years spent in a tropical land, but on working up the financial position of the Society with other loyal helpers, in the noisy, stuffy atmosphere of a city office—while his wife, the "sub-treasurer," sat for hours daily at her desk at home, writing letters to arouse interest in the work abroad. What days of toil those were for her and my sister that first year of the C.E.Z.M.S. existence! The Secretary and his wife were not only keen on the business side of the work. Their home too was ever open for missionaries on furlough, some of whom called Mrs. Stuart their "Missionary Mother."

Another who was as "a Mother in Israel" (Mrs. Sandys) I seem to see before me, going up to town in all weathers, to the Committee Meetings which then were held at Sir William Hill's house, returning late in the afternoon. How anxious she looked if there had been news of illness, or other troubles, for had she not, as Secretary of the Candidates' Committee, known each worker before she went abroad, and had she not written to one and another, each mail day, sympathizing with them in their joys and sorrows, till each was known and thought of as a daughter? Another branch of the work in those early days was carried on by her—the copying out of extracts from the letters of missionaries and sending them out to be copied by friends throughout the country.

Again I think of the working parties held in our own house. Friends walked a long way to attend it, for motor cars or even bicycles were unknown in those days. The interest aroused there by hearing the missionaries' letters read, resulted in five of the junior members of that time going out to the Mission field for C.M.S. and C.E.Z.M.S.

There was no Manor House in those days. A house was rented in Tavistock Road, where a devoted worker, Miss Cockle, who had herself been one of the pioneers, some 30 years before, in the work of training young Eurasian girls in the Normal School in Calcutta, was ever busy, receiving parcels from friends and working parties (of which there were already some 250 in many parts of England) and sending others off to sales.

Many honoured names we should remember, of those who went on Deputation in those early days of C.E.Z.M.S.:—

Miss Mulvany, Mrs. Greaves, Mrs. Weitbrecht, Mrs. Urmston, Miss Hamilton. All are now gone to their rest, but as we think of these, should we not thank God and take courage, for He has owned their faith and labour of love, and surely He will not fail us in the days to come.

Emily G. Sandys—

From MR. E. J. PRITCHARD, *Chief Clerk,* 1888.

My first connection with C.E.Z.M.S. was in 1884, when I assisted my Vicar, the late Canon E. A. Stuart, then Vicar of St. James', Holloway, at the Farewell Meeting held in the Parish Hall on 10th October, the Society's first Chairman (Sir William Hill) presiding. It was a crowded and enthusiastic meeting, despite unfavourable weather, and 250 partook of Holy Communion in the adjoining Church afterwards. Among those "dismissed" were the veteran Miss Blandford of Trivandrum, Miss E. G. Sandys of Bengal, and Miss C. Hanbury, now one of the Society's Vice-Presidents.

In September, 1888, I was invited to assist Mr. and Mrs. James Stuart, founders of C.E.Z.M.S., and the father and mother of Canon Stuart. The Clerical Secretary was the Reverend Gilbert Karney, whose daughter is still a C.E.Z.M.S. Missionary, and his son, Bishop of Johannesburg. I have thus had the privilege of serving under all the Society's Chairmen and Secretaries, and of seeing the work grow from its early beginnings.

No Missionary Society has had a band of more wholehearted, consecrated servants of God, than has the C.E.Z.M.S. Many of its early Missionaries have been pioneers in the development of Women's Missions to Women, and their names and memories are fragrant amongst India's women and China's daughters. Despite many difficulties—financial stress, shortage of workers, ill-health, etc.—they have stuck to their posts in a most praiseworthy manner, setting those of us at Home an example difficult to follow.

I remember that the Farewell Message of October, 1884, was from St. Luke v. 4, "Launch out into the deep and let down your nets for a draught," and in the Society's year of Jubilee it seems to me that this text makes an admirable motto with which to commence the next 50 years.

Everywhere in the Mission Field there are enquirers and converts appealing for workers, to show them the way to Jesus. Surely we ought to strive even more diligently than before in obeying the Lord's Command to "Launch out." These two words appeal to me very strongly as watchwords for the Society's Jubilee year.

"Launch Out" and Labour—1 Cor. 15.58.
to—Accomplish—Prov. 13.39.
where?—Uttermost—Acts 1.8.
when?—Now—St. Luke 14.17.
for?—Christ—1 John 5.1.
why?—Harvest—St. Luke 10.2.

E. J. Pritchard

A GROUP OF CHINA MISSIONARIES

KEY TO CHINA PHOTOGRAPH. (Taken in 1890.)

Two back rows: The Revs. J. Martin, L. Star, and W. Banister; Miss Witherby, Miss Lloyd, Miss Blanche Cooper, Miss Clarke (C.M.S.), Miss Webber, the Rev. W. Light.

Third row (standing): Miss Hankin (Mrs. H. Phillips), Miss Tabberer, Miss Chambers, Miss J. Clarke (C.M.S.), Miss Rodd, Miss F. Johnson, Miss Flemming, Miss Wedderspoon, Miss Wade, Miss Tolley, Miss Bryer, Miss A. Wolfe (unattached), the Rev. Eyton Jones, Miss Hook, and Miss Lee.

Fourth row (sitting): Mrs. McClelland (C.M.S.), Mrs. Banister (C.M.S.), Bishop Burdon, Archdeacon Wolfe, Mrs. Wolfe, Mrs. Eyton Jones, Miss Annie Wolfe (C.M.S.), Miss Goldie (C.M.S.).

In front: The Revs. C. Shaw and T. McClelland; Miss Wolfe, Cyril and Dolly Martin.

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A FEW OF OUR INDIAN AND CHINESE FELLOW-WORKERS

Miss K. M. BOSE
(1885).
After a short time of service at Amritsar, Miss Bose came to England to study medicine for two years, staying at the Society's house. On her return to India (1889) she was placed in charge of the medical work at Asrapur.

Mrs. SIRCAR.
Who, as a girl, came out and was baptized as a result of Zenana teaching. After many years of service at Baranagar and Howrah, she felt called to undertake pioneer work in Bihar, and is now developing work at Sahebgunge.

Mrs. CHOWDHURY.
One of the Society's most faithful friends in Bengal. She and her husband undertook Christian work for many years, and at his death she took over more definite C.E.Z.M.S. work. The Society recognised her long service by making her an Hon. Governor for Life in 1929.

Miss R. M. PHAILBUS.
Trained in medicine by Miss Hewlett at St. Catherine's Hospital, Amritsar, Miss Phailbus became a missionary of the Society in 1909. She had, however, been on the Society's roll of workers since 1890. She is now in charge of the medical work at Narowal.

Mrs. BANERJI.
A faithful fellow-worker in Bengal, who came out for baptism as a girl and was brought up in the Mission. She gave many years of service in Baranagar and became a full missionary of the Society in 1926, when she was placed in charge of Howrah.

Other fellow-workers of long service in India are:—Miss BISWAS (Krishnagar), Miss Z. BOSE, Miss LILLA DATTA (Punjab), Miss GHOSE (Karachi), Mrs. HENSMAN (Madras), Miss JAMES (Mankar), Mrs. REID (Sukkur), Mrs. SINGHA (Jandiala).

Mrs. AHOK.
The first Chinese lady of high rank to visit England. Having herself found Christ through the instrumentality of a C.E.Z.M.S. missionary, she came to England to appeal for more women missionaries to offer for work among high-class Chinese women.

Mrs. PERSIS LI.
Mrs. Li went to Fukien as a bride 40 years ago and at the age of 20 became head teacher of the C.E.Z.M.S. School at Kutien and kept the post for 40 years. Her faithfulness and missionary spirit marked her as a very special fellow-worker and she was known as "the beloved Persis." Her Home Call came in 1929.

Other well-loved fellow-workers of long service include Mrs. CHITNIO LING, who was converted as a pupil at the Chinese Girls' School in Singapore, and afterwards worked in Fukien for many years, and in Singapore, BIBIK JIN C. HUDSON, and BIBIK LEE KHIN NIO, of beloved memory.

A MESSAGE FROM OUR CHAIRMAN

None can have read this Jubilee Souvenir without a heart uplifted in thankfulness. Fifty years ago India & China were barely touched with the Gospel. Now the thoughts and hopes of the peoples of those lands are permeated through & through with the message of God's Love & with the ideals taught and lived out by Jesus Christ.

Our Society and its workers have had large part in this great change, as they have gone on patiently year by year preaching & teaching, healing & helping. Prayers & gifts have been abundantly offered & God has given His blessing.

And so we start forward on another period of God-like effort, not knowing how long it will be, but sure that we shall see greater things than these, and that God will supply all our needs out of His fulness.

Hubert J. Mosby Bp.
Chairman

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[illegible]

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Mrs. PANDITH.

[illegible] Mission [illegible] Home.

[illegible] Mrs. BISWAS, Kotri; Mrs. Z. BOSE, Mrs. CHELLA PALLAY, [illegible] Mrs. GHOSH, Kotri; Mrs. CHESSMAN, Mrs. [illegible] Mrs. JAMES, Mrs. [illegible] Mrs. REID, [illegible] Mrs. SENGUPTA, [illegible]

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[illegible] Mrs. CHUNG-LING, [illegible] C.E.Z.M.S. School [illegible] BIBIK HIN CHUDSON, BIBIK LEE KHIN NIO [illegible]

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Hubert J. Morley Bp.
Chairman

INSATIATE

The more I win Thee, Lord, the more for Thee I pine;
Ah, such a heart is mine.

My eyes behold Thee and are filled, and straightway then
Their hunger wakes again!

My arms have clasped Thee, and should set Thee free, but no,
I cannot let Thee go!

Thou dwellest within my heart. Forthwith anew the fire
Burns of my heart's desire.

Lord Jesus Christ, Beloved, tell, oh tell me true—
What shall Thy servant do?

NARAYAN VAMAN TILAK.
(Translated by N. Macnicol.)

BV
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Church of England

Zenana Missionary
Society
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DUPLICATE 5/3/67

N.K. Clifford

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